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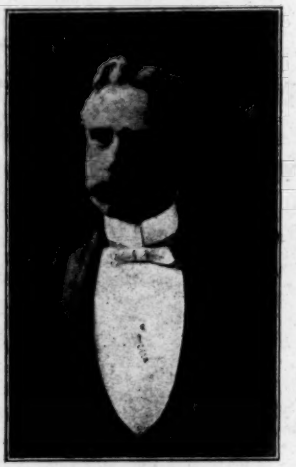

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. V.—(LV).—DECEMBER, 1916.—No. 6.

SOME NOTES CONCERNING THE EARLIEST KNOWN OFFICE OF THE IMMACULATE CONCEPTION.

NOT very long ago I had the good fortune to have before me three forgotten books: two perfect copies of different date of a work once common enough and read daily by thousands but now exceedingly rare and altogether neglected, the Roman Breviary unreformed, the order of the "Work of God" as it was in the days before Saint Pius V disfigured it; and a book printed in Paris in 1669, a poor little tattered prayer book which must have lived for many years in the sleeve of some Franciscan habit—"Breviarium Romanum ad usum trium ordinum sancti Patris Francisci."

On the title-page of the less ancient of the two breviaries of the unreformed Roman Rite, a beautiful quarto volume bound in velvet, once red but now of the color of faded rose leaves, these words thus display themselves in crimson ink and Gothic characters very clear and bold:

BREVIARIUM DE
CAMERA
SECUNDUM
CONSUETUDINEM
ROMANE
CURIE

and on the last sheet runs this inscription, which shows that the work was printed in Venice, and published on the first of June in the year 1500:

Ad laudem et gloriam sanctissime trinitatis: totiusque ierarchie celestis: hoc opus divinorum officiorum Breviarii de Camera secundum usum et ordinationem sancte Rhomane Curie: vigilanti cura et diligentia clarissimorum virorum revisum emendatumque: et omni

menda detersum: Jussu et impensis Antonii Bergomeñ. de Zanchis: et Francisci de Balthasar de Perusia sociorum: felice numine expletum est: in Venetiarum urbe incylta: Regnante clarissimo principe Augustino Barbadico: anno nativitatis Christianissime Millesimo-quingentesimo: Kalendas Junias.

This book is in a marvelous state of preservation and has apparently seen very little service: time has not discolored the paper, its ample margins are without thumb marks, the black ink is still black, the red is not faded. It would be an easy thing to persuade oneself that these fresh sheets without spot or wrinkle had just come from the printing house.

The older breviary is a little bulgy handbook in a shabby brown leather cover with clasps of tarnished metal. It was printed at Venice in 1481 and must have been in constant use for a very long period: on every page it carries the scars of its conflict with time and man. I think it is a little easier to read than the breviary of 1500, for although the type is smaller it is more clear, the abbreviations are less numerous, and there are not so many misprints. It contains the same pieces as the later edition, but some of the rubrics are more concise; and a few of the proper offices of the Saints appear in the form of an appendix; these were probably granted after the manuscript had gone to press.

This breviary has no title-page, but the text begins with these words: "In nomine domini nostri jesu christi Amen. Ordo psalterii secundum morem et consuetudinem romane curie feliciter incipit"—and ends thus: "Explicit breviarium secundum morem romane curie: Impressum Venetiis per franciscum renner de hailbrun: Anno domini M.CCCC.LXXXI°

Deo gratias."

Having finished the special work for which I had begged the loan of these old service books, loath to lay them aside, I was turning over the pages of the rose-colored volume and marveling at the excellence of the printing and the paper when this unusual rubric attracted my notice: "Here beginneth another office of the Immaculate Conception of the Virgin Mary: to wit that which was written by the Reverend Father Dom Leonardus Nogarolus, Protonotary Apostolic, Doctor of Arts and Divinity and a man of much fame". Sixteenth-century offices of the Immaculate Conception are rare: I knew of only

one—the beautiful office described in the December issue of the *Irish Ecclesiastical Record* of 1892, and which I myself had found in a breviary that was printed in Bruges in 1520—"Breviarium ad usum insignis ecclesie sancti Donatiani Brugeñ Dyocesis Tornaceñ." Hence I was not a little surprised when I read the above-quoted rubric which seemed to intimate that the book before me contained at least two such offices and I began to wonder whether either of them would prove to be the Bruges office. I therefore determined to look into the matter and the following notes are the result of the investigation.

The Roman breviary of 1500 contains two offices for the eighth of December, neither of them is the Bruges office, and only the second is in reality an office of the Immaculate Conception. The first is written under this rubric: "In Conceptione sancte marie," it begins with the words "Conceptio gloriose" and, *mutatis mutandis*, it is nothing more than the well-known office which is still chanted on the feast of Our Lady's Nativity (8 September). The office attributed to Nogarolus follows immediately afterward. It begins with the words "Sicut lilium inter spinas," and may be not inaptly described as a mystery play in honor of the Immaculate Conception. Therein the doctrine of the Immaculate Conception is set forth with theological precision; and note therein the term Immaculate Conception is repeated again and again. It occurs in the Versicle after the Hymn at First Vespers, in the Collect, which is common to all the Hours, and in the Invitatorium. We find it also in the opening rubric, as we have seen, and in the Hymn at Lauds Our Lady is thus addressed: "Intrent ut astra flebiles immaculata concepta es."

Both these offices are also to be found in the breviary of 1481. In this case too the second is printed under that strange rubric concerning Nogarolus, and the reading of each is almost the same as in the breviary of 1500. But if the redactor of this breviary did not change the text of either of the offices in question, he changed the position of one of them, for in the breviary of 1481 the office "Sicut lilium" is not printed in the body of the book but in the Appendix.

Hence it is evident that the office "Conceptio gloriosae" is older than the office "Sicut lilium," or rather, that it was

already in the Roman Breviary when "Sicut lilium" found a place there, and that this event occurred shortly before the publication of the breviary of 1481 — probably somewhere about the year 1480.

Moreover, since this breviary contains both these offices and since they appear side by side in the breviary of 1500 it is certain that "Sicut lilium" was not intended to supersede the "Conceptio gloriosae." The Roman clergy, it would seem, were free to recite which they would, even as in our own time—in the spacious days of Leo and until yesterday—those who were bound to the Divine Hours could fulfil their obligation on most ferial days by reciting either a votive office of the office of the feria.

Before the reform of Saint Pius V there were only two categories of double festivals. Those in the first were called greater doubles, those in the second, lesser doubles. The first included all such feasts as would be now styled doubles of the first class or doubles of the second class, the second such as would be at present described as greater doubles or lesser doubles.

In the Roman breviaries of 1500 and 1481 each of the alternative offices assigned to the feast of Our Lady's Conception is marked "Duplex majus." In the case of the first, seemingly, this term corresponds to our "Duplex secundae classis"; in the case of the second, certainly, to our "Duplex primae classis", for a rubric at the end of the office "Sicut lilium" makes it perfectly clear that this feast was superior in rank to the Second Sunday in Advent (a Sunday which took precedence of all feasts but the greatest), at all events when it was celebrated with the office "Sicut lilium": "If the feast fall on a Sunday," this rubric directs, "let the office be of the feast, and the Sunday office said on the following day, in accordance with the dispensation granted by the Supreme Pontiff, but on the octave day [1] the office shall be of the Sunday, and the office of the octave transferred to the following Monday; but when the Sunday falls on one of the days within the octave, then shall the office be of the Sunday with a commemoration of the octave." All this is in accordance with the discipline

[1] Octave day is marked Duplex minus.

of to-day save on one point, as the reader will call to mind: now when the octave day falls on a Sunday it is not transferred, but a commemoration of it is made at the Sunday service.

Moreover, it is evident from the arrangement of the lessons, as we shall see, that on the feast of Saint Damasus (11 December) the office was always of the feast with a commemoration of the octave and so too on the feast of Saint Lucy (13 December). Thus, out of the eight days of the octave, on five only was the office of the Immaculate Conception recited.

There are proper Lessons for all three Nocturns on the first day of the octave (8 December), but whilst those for the first and second Nocturns were repeated daily throughout the octave whenever the office was of the octave, those of the third were only said on the festival itself, and there are four extra sets of third Nocturn Lessons headed "Infra Octavam." Thus this service is provided with five distinct sets of third Nocturn Lessons; but note, five and no more. It is certain therefore that on five days only out of the eight, the office was of the Conception.

Now on one of the days of the octave, as we have already seen, the office of the Sunday was always said, and since the feasts of Saint Damasus and Saint Lucy are both provided with proper Lessons, it is evident that one or other of them was recited on each of the two remaining days.

Before the reform of Saint Pius V, as the reader will call to mind, the first three lessons of Matins were not as a rule taken from the Sacred Scriptures on fixed festivals, nor does the feast we are now considering form an exception to this rule. The first Lesson of the first Nocturn is headed "Ex dictis beati Hieronymi," the second "Ex sermonibus sancti Augutini", the third "Ex dictis sancti Idelphonsi archiepiscopi tholetani."

The first and third Lessons of the second Nocturn are both headed "Ex dictis plurimorum sanctorum" and in both of them each saint's contribution is preceded by his name: Hilarius, Cyprian, Basil, Augustine, Idelphonsus, Origen, and Ambrose in the first case; and in the second Cyril, Bernard, Thomas, Dominic, and Richard of Saint Victor. The second Lesson of the same Nocturn is headed "Anselmus de exordio mundane salutis."

The lessons for the third Nocturn are taken from the first part of a long Homily on the Gospel for the day—"In illo tempore loquente Jesu ad turbas quedam mulier de turba dixit illi Beatus venter," etc. The author's name is not indicated: it is headed only "Homilia." Possibly it is from the pen of Nogarolus himself.

The four sets of extra Lessons are headed "Infra Octavam" and they contain the remaining portion of the homily above referred to.

Strangely enough, at this office, so rich in other respects, the Hymns from the common Office of Our Lady are appointed to be sung: "Ave maris stella," "Quem terra," and "O gloriosa." The second stanza of the last, however, is thus adapted to suit the festival.

Quod Eva tristis abstulit
Tu reddis almo germine:
Intrent ut astra flebiles
Immaculata concepta es.

Although the office "Sicut lilium" was not adopted by the Roman Church until 1480, that it was written at an earlier date is, I think, sufficiently probable. The internal evidence of the office itself seems to point in this direction: it contains several peculiarities which are hardly in accordance with Roman usage:

a. Alleluias at the short responsories, at the versicles and responses that follow the hymns and after all the antiphons, as though the feast of the Immaculate Conception fell in Paschal time.

b. On the first night and on the first night only a versicle without Alleluia immediately after each of the Matin psalms, after each of the psalms at Lauds with a Gloria Patri, and after the canticles Benedicite and Benedictus. These versicles are without responses: they are isolated ejaculations. They certainly do not carry on the thought of their psalms or canticles, but in some cases perhaps they are derived from the antiphon of those pieces.

c. A set of eight special responsories for the octave day of the feast.

d. On the first night and on the first night only instead of an eighth responsory at Matins an antiphon with Alleluia. A

word of explanation is perhaps needed. Before the reform of Saint Pius V the Te Deum was not sung on all festivals but only on a few of the greater festivals; on these days eight responsories were said at Matins and on all other feast-days nine. One is tempted then to think that this Office was not originally written for the Roman Rite but for the breviary of some church with a local rite of its own—their name was legion at the end of the Middle Age—and that when at length Rome adopted it, for some reason or other she did not revise it. In the fourteen-hundreds, we must not forget, the mother and mistress of all the Churches was exceedingly long-suffering in respect to liturgical aberrations, and that is one of the reasons why her breviary of this period is so much more interesting and so much more picturesque than are any of her service books of later days.

In the breviary printed in Paris in 1669, the "Roman Breviary according to the Use of the Three Orders of Holy Father Francis", the office "Sicut lilium" again appears, but without the rubric attributing it to Nogarolus and, as might be expected from the date of the publication, with the old leaven purged out: the peculiarities referred to in a previous paragraph are erased, Scriptural lessons are substituted in the first nocturn for the former patristic mosaics, and the hymns, which in the original versions appear as they were written, are now of course emasculated by Pope Urban's amendments.

Even so, almost the whole of Nogarolus's office remains and the reading varies hardly at all from the reading of the earliest breviaries. It is the only office for the eighth of December which this breviary contains; and, it will be interesting to note, in the ordinary Roman Breviary of the same period the only office provided for the feast of Our Lady's Conception is "Conceptio gloriose."

Several pieces of the modern office of the Immaculate Conception are taken textually from the office attributed to Nogarolus, viz.:

(i) The first of the group of five antiphons appointed to be said at Lauds and the Hours—"Tota pulchra." This antiphon is the second antiphon of First Vespers in the original office.

(ii) The third antiphon of the same group—"Tu gloria Jerusalem." This in the original office is the third antiphon of First Vespers.

(iii) The second Psalm Antiphon at Matins—"In sole posuit Deus tabernaculum suum." This passage with the word *Deus* left out forms the ejaculatory versicle said immediately after the third of the Matin Psalms in Nogarolus's office.

(iv) The versicle which follows the hymn at First and Second Vespers and at Lauds. In the original office this versicle is said at First Vespers only.

(v) The Collect.

(vi) The Little Chapter at Sext.

(vii) The first part of the second Responsorium of Matins —"Transite ad me." This responsory occupies the same place in the original office.

(viii) The first part of the third Responsorium of Matins— "Ego ex ore." This Responsory is the first of Matins in the original office.

The following transcription of this interesting and in several respects most important office is taken from the breviary of 1481. The abbreviations are expanded, but the original spelling is retained. It is the ordinary spelling of the period and does not differ very widely from our own: *e* is invariably used for *æ* diphthong and for *œ* diphthong; there are a few superfluous *h*'s— *archa* for example for *arca, Rhomani* for *Romani*, and one or two other unimportant peculiarities. Though the original punctuation leaves something to be desired I have not ventured to change it. The Lessons are omitted. The Rubrics are in italics.

TEXT OF THE OFFICE
SICUT LILIUM
ACCORDING TO THE VERSION
CONTAINED
IN THE ROMAN BREVIARY OF 1481.

Incipit aliud officium Immaculate Conceptionis Virginis Marie: editum per reverendum Patrem Dominum Leonardum Nogarolum prothonotarium apostolicum: artium ac sacre theologie doctorem famosissimum.

IN PRIMIS VESPERIS

Ana. Sicut lilium inter spinas [2] sic amica mea inter filias Ade. Alleluia.

Psalmi Dixit Dominus *cum reliquis de Sancta Maria.*

Ana. Tota pulchra es Maria et macula originalis non est in te. Alleluia.[3]

Ana. Tu gloria Hierusalem, tu letitia Israel, tu honorificentia populi nostri. Alleluia.[4]

Ana. Vox enim tua dulcis et facies illa tua decora nimis. Alleluia.[5]

Ana. Que est ista que descendit de deserto delitiis affluens, innixa super dilectum filium. Alleluia.[6]

Hymnus Ave maris stella.

V. Immaculata Conceptio est hodie sancte Marie Virginis. Alleluia.

R. Cujus innocentia inclyta cunctas illustrat devotas animas. Alleluia.

Ad Magnificat

Ana. Quam pulchri sunt gressus tui filia principis: [7] collum tuum sicut turris eburnee: oculi tui divini: [8] et come capitis tui sicut purpura regis: [9] quam pulchra es et quam decora carissima.[10] Alleluia.

Capitulum

Ego diligentes me diligo: et qui mane vigilant ad me invenient me: [11] in viis justitie ambulabo ut ditem diligentes me: [12] qui me elucidant habebunt vitam eternam.[13]

Oratio

Deus qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum preparasti: concede quesumus: ut sicut ex morte ejusdem Filii tui prevista: eam ab omni labe preservasti: ita nos quoque mundos ejus intercessione: ad te pervenire concedas. Per eumdem.

[2] Cant. 2:2.
[3] Cant. 4:7.
[4] Judit. 15:10.
[5] Cant. 2:14.
[6] Cant 8:5. The Breviary of 1500 has *descendit* for *ascendit.*
[7] Cant. 7:1.
[8] Cant. 7:4.
[9] Cant. 7:5.
[10] Cant. 7:6.
[11] Prov. 8:17.
[12] Prov. 8:20 and 21.
[13] Ecclesiasticus 24:31.

AD MATUTINUM

Invitat Immaculatam Conceptionem Virginis Marie celebremus. Christum ejus preservatorem adoremus Dominum.
Psalmus Venite. *Hymnus* Quem terra.

In Primo Nocturno

Ana. Multe filie congregaverunt sibi divitias: tu vero supergressa es universas.[14]
Psalmus Domine Dominus noster.
V. Eo quod esset cunctorum viventium mater.[15]

Isti Versiculi dicuntur immediate post Psalmum et solum in prima nocte.

Ana. Surrexerunt filii ejus et beatissimam predicaverunt: vir ejus et laudavit eam.[16] Alleluia.
Psalmus Celi enarrant gloriam Dei.
V. Os nunc de ossibus meis: et caro de carne mea.[17]
Ana. Fortitudo et decor indumentum ejus:[18] byssus et purpura vestis illius.[19] Alleluia.
Psalmus Domini est terra.
V. In sole posuit tabernaculum suum.[20]

V. Liberasti me Domine ex ore Leonis. Alleluia.[21]
R. Et a cornibus unicornium humilitatem meam.[22] Alleluia.
(1)
R. Ego ex ore Altissimi prodii primogenita ante omnem creaturam: ego in celis feci ut oriretur lumen indeficiens: Et sicut nebula tegi omnem carnem.[23]
V. Gyrum celi circuivi sola, et profundum abyssi penetravi: et in omni populo et in omni gente primatum tenui.[24]
Et sicut nebula.

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[14] Prov. 31:29.
[15] Gen. 3:20.
[16] Prov. 31:28.
[17] Gen. 2:23.
[18] Prov. 31:25.
[19] Prov. 31:22.
[20] Ps. 18:6.
[21] Ps. 21:22.
[22] Ps. 21:22.
[23] Ecclesiasticus 24:5 and 6.
[24] Ecclesiasticus 24:8, 9 and 10.

(2)

R. Transite ad me omnes qui concupiscitis me: et a generationibus meis implemini: spiritus enim meus super mel dulcis et hereditas mea super mel et favum.[25]

V. Qui audit me non confundetur: et qui elucidant me vitam eternam habebunt.
Spiritus enim meus.[26]

(3)

R. Meum est consilium et equitas mea est prudentia: mea est fortitudo:[27] Per me principes imperant: et potentes decernunt justitiam.[28]

V. Ego diligentes me diligo: et qui mane vigilant ad me invenient me. Per me principes.[29]
Gloria Patri.
Per me principes.

In Secundo Nocturno

Ana. Quid videbis in Sunamite nisi choros castrorum.[30] Alleluia.
Psalmus Eructavit cor meum.
V. Ipsa est mulier quam preparavit Dominus filio Domini mei.[31]
Ana. Aque multe non potuerunt extinguere charitatem nec flumina peccatorum obruent Mariam.[32] Alleluia.
Psalmus Deus noster refugium.
V. Non tetigit eam Abimelech[33] sed ipsa conteret caput suum.[34]
Ana. A costodia matutina usque ad noctem speravit Maria in Domino: quia copiosa apud eum redemptio.[35] Alleluia.
Psalmus Fundamenta ejus in montibus.
V. Terra in qua stas sancta est.[36]
V. Eruisti a framea Deus animam meam. Alleluia.[37]
R. Et de manu canis unicam matrem meam. Alleluia.[38]

[25] Ecclesiasticus 24:26 and 27.
[26] Ecclesiasticus 24:30 and 31.
[27] Prov. 8:14.
[28] Prov. 8:16.
[29] Prov. 8:17.
[30] Cant. 7:1.
[31] Gen. 24:44.
[32] Cant. 8:7.
[33] Gen. 20:4.
[34] Gen. 3:15. Cf. also Iudic. 9:53.
[35] Ps. 129:6 and 7.
[36] Exod. 3:5.
[37] Ps. 21:21.
[38] Ps. 21:21.

R. Equitatui meo in curribus Pharaonis assimilavi te amica mea: pulchre sunt gene tue sicut turturis:[39] faciamus adjutorium simile sibi.[40]

V. Eo quod post virum tuum alterum nescieris: ideo manus Domini confortavit te: et ideo eris benedicta in eternum.[41] Faciamus adjutorium.

R. Fac tibi archam de lignis levigatis[42] rupti quod sunt fontes abyssi magni:[43] Et factum est diluvium peccati super omnem terram.[44]

V. Archa vero deifera elevata est in sublime[45] et forebatur super aquas:[46] opertique sunt omnes montes excelsi sanctorum.[47] Et factum est.

R. Fiat mihi sanctuarium et habitabo in medio eorum:[48] archam de lignis Sethim compingite[49] et deaurabis eam auro mundissimo intus et foris:[50] Et pones super mensam panes propositionis in conspectu meo semper.[51]

V. Inspice et fac secundum exemplar quod tibi in monte monstratum est.[52]

Et pones super mensam.

Gloria Patri.

Et pones super mensam.

In Tertio Nocturno

Ana. Que est ista que ascendit per desertum sicut virgula fumi ex aromatibus myrrhe et thuris et universi pulveris pigmentarii. Alleluia.[53]

Psalmus Cantate Domino canticum novum: cantate Domino omnis terra.

V. Laudabunt eam in portis opera sua.[54]

[39] Cant. 1:8, 9.
[40] Gen. 2:18.
[41] Judit. 15:11.
[42] Gen. 6:14.
[43] Gen. 8:11.
[44] Gen. 8:17.
[45] Gen. 8:17.
[46] Gen. 8:18.
[47] Gen. 8:19.
[48] Exod. 25:8.
[49] Exod. 25:10.
[50] Exod. 25:11.
[51] Exod. 25:30.
[52] Exod. 25:40.
[53] Cant. 3:6 literal.
[54] Prov. 31:31.

Ana. Ferculum fecit sibi rex Salomon de lignis Libani: columnas ejus fecit argenteas: reclinatorium aureum: ascensum purpureum media charitate constravit. Alleluia.[55]

Psalmus Dominus regnavit exultet.

V. Dignum dilecto meo ad potandum.[56]

Ana. Que est ista que progreditur quasi aurora consurgens: pulchra ut luna: electa ut sol: terribilis ut castrorum acies ordinata. Alleluia.[57]

Psalmus Cantate Dominum canticum novum quia.

V. Et ideo eam amavit rex plus quam omnes mulieres.[58]

V. Vere Dominus est in loco sancto isto, et ego nesciebam. Alleluia.[59]

R. Non est hic aliud nisi domus Dei et porta celi. Alleluia.[60]

R. Omnes moriemini quia in Adam peccavistis:[61] quid habes Hester elevata in populis: Ego sum frater tuus noli metuere: non morieris: non enim pro te sed pro omnibus hec lex constituta est.[62]

V. Non extinguetur in nocte lucerna tua[63] non timebis a frigore nivis:[64] non enim pro te.

Hac nocte non dicitur octavum responsorium sed infra hebdomadam: sed loco ejus cantatur a choro Tota pulchra.

Infra vero hebdomadam sine cantu dicitur cum lectione Tota pulchra es amica nostra: columba nostra: et macula originalis non est in te.[65] Alleluia.

Responsorium VIII infra Octavam

R. Filius meus parvulus est et delicatus: domus quam edificari volo talis esse debet ut in cunctis nationibus nominetur: Et ob hanc causam ante mortem suam omnes preparavit impensas.[66]

V. Elegi et sanctificavi locum istum ut sit nomen meum ibi in sempiternum et permaneant oculi mei et cor meum ibi cunctis diebus.[67]

[55] Cant. 3:9, 10 literal.
[56] Cant. 7:9 literal.
[57] Cant. 6:9 literal.
[58] Esth. 2:17.
[59] Gen. 28:16.
[60] Gen. 28:17.
[61] 1 Cor. 15:22.
[62] Esth. 15:12, 13.
[63] Prov. 31:10.
[64] Prov. 31:21.
[65] Cant. 4:7.
[66] Paral. 22:5.
[67] 2 Paral. 7:16.

Et ob hanc causam.
Gloria Patri.
Et ob hanc causam.

R. Domus quam cupio edificare magna est nimis et inclyta:[68] Quia magnus Deus noster super omnes deos.[69]

V. Quis ergo poterit prevalere ut edificet ei dignam domum: si celum et celi celorum capere eum nequeunt.[70]
Quia magnus Deus.

R. Statim ut sensit Ysaac vestimentorum illius fragrantiam benedicens ait: ecce odor filii mei: Sicut odor agri pleni cui benedixit Dominus.[71]

V. Vestimenta non vestimentum considera: quia Christus et Maria sine macula illius non illorum: quia caro unius caro alterius.

R. Erat autem uterque nudus Adam et uxor ejus et non erubescebant quia sine macula et ruga: Nullum motum carnis sentiebant.

V. De viro sumpta est que a Christi latere preservata innocentiam carnis filii sapiens Virago vocata est.[72]
Nullum motum carnis.

R. Diffusa est gratia in labiis tuis propterea benedixit te deus in eternum:[73] parata sedes Christi ex tunc.[74] Et ideo concupivit Rex faciem tuam et decorem induit.[75]

V. Benedixisti Domine terram tuam avertisti captivitatem Jacob[76] avertisti omnem iram tuam: avertisti ab ira indignationis tue[77] quia parasti lucernam Christo tuo.[78] Et ideo concupivit.

R. O Israel quam magna est domus dei et ingens: Locus possessionis est magnus et excelsus.[79]

V. Qui scit universa novit eam et invenit prudentia sua.[80] Locus possessionis.

R. Fecit Deus duo luminaria magna: Luminare majus Christum et minus Mariam.[81]

[68] 2 Paral. 2:9.
[69] 2 Paral. 2:5.
[70] 2 Paral. 2:6.
[71] Gen. 27:27.
[72] Gen. 2:23.
[73] Ps. 44:3 literal.
[74] Ps. 92:2.
[75] Ps. 44:12 suggestively.
[76] Ps. 84:2 literal.
[77] Ps. 84:4 literal.
[78] Ps. 131:17.
[79] Baruch 3:24, 25 epitomized.
[80] Baruch 3:32 literal, but Vulgate has for invenit, adinvenit.
[81] Gen. 1:16.

V. Fecitque firmamentum in medio aquarum:[82] vocavitque deus firmamentum Mariam[83] que celi fenestra facta est[84] Luminare magnus.

R. Tenebre erant super faciem abyssi:[85] dixitque Deus fiat lux:[86] Divisitque lucem: a tenebris.[87]

V. Appellavitque Mariam diem lucidam[88] que diei eructat verbum.[89]

Divisitque lucem.

R. Germinet terra inanis et vacua herbam virentem et lignum pomiferum: Anna Mariam facientem fructum: Cujus semen sit in semetipso.[90]

V. Sine viri semine producat Christum: quia egredietur virga de radice Jesse et flos de radice ejus. Cujus semen sit.[91]

Ista Responsoria dicuntur solum die Octave. Et nota quod infra Octavam semper incipitur a primo Responsorio: et ita sex prime lectiones dicuntur.

AD LAUDES
ET PER HORAS ANTIPHONE

Ana. Domum tuam decet sanctitudo Domine in longitudinem dierum.[92] Alleluia.

Psalmi Dominus regnavit *cum reliquis.*

V. Adorate scabellum pedum ejus quoniam sanctum est.[93]

Ana. Hec est domus Domini firmiter edificata bene fundata est supra firmam petram. Alleluia.

V. Confortavit seras portarum tuarum[94] quia sedes et virga directionis tu es.[95]

[82] Gen. 1:6, 7.

[83] Gen. 1:8.

[84] An adaptation of the fourth line of the second verse of the hymn, O gloriosa Domina (the original version of the modern hymn, O gloriosa Virginum), which verse runs thus:

Quod Eva tristis abstulit
Tu reddis almo germini:
Intrent ut astra flebiles
Celi fenestra facta es.

[85] Gen. 1:2 literal.

[86] Gen. 1:3 literal.

[87] Gen. 1:4.

[88] Gen. 1:5.

[89] Ps. 18:3.

[90] Gen. 1:1 and 11.

[91] Isai. 11:1.

[92] Ps. 92:5 literal.

[93] Ps. 98:5 literal.

[94] Ps. 147:13 literal.

[95] Ps. 44:7.

Ana. Fundavit eam Altissimus [96] qui super maria fundavit eam et super flumina preparavit illam. Alleluia.[97]

V. Edificabo ei domum fidelem.[98]

Ana. Dominus custodit te ab omni malo Maria: custodivit animam tuam, introitum tuum et exitum tuum, in seculum. Alleluia.[99]

V. Per diem sol non uret te neque luna per noctem.

Ana. Fluminis impetus letificat civitatem Dei sanctificavit tabernaculum suum Altissimus.[100] Alleluia.

V. Hic habitabo quoniam elegi eam.[101]

Capitulum

Beatus homo qui audit me et vigilat ad fores meas quotidie: et observat ad postes ostii mei: qui me inveniet inveniet vitam: et hauriet salutem a Domino.[102]

Hymnus O gloriosa. Intrent ut astra flebiles immaculata concepta es.[103] Alleluia.

V. Non accedit ad te malum. Alleluia.[104]

R. Neque flagellum appropinquabit tabernaculo tuo.[105] Alleluia.

Ad Benedictus *Ana.*

Quam pulchra es amica mea: [106] Columba mea: immaculata mea: [107] et odor vestimentorum tuorum [108] super omnia aromata. Alleluia.[109]

V. Quam cum cognovisset pater ait: tunica filii [110] mei est.

Oratio up supra

AD TERTIAM

Capitulum

Magna erit gloria domus istius novissime plus quam prime; et in loco isto dabo pacem dicit Dominus: [111] quia Evam

[96] Ps. 86:5 literal.

[97] Ps. 23:2.

[98] 1 Reg. 2:35 literal.

[99] Ps. 120:7, 8.

[100] Ps. 45:5 literal.

[101] Ps. 131:14 literal.

[102] Prov. 8:34, 35 almost literal.

[103] An indication that in singing the hymn *O gloriosa* on this festival, for the last line of the second verse, viz., *Celi fenestra facta es*, the words *Immaculata concepta es* were to be substituted.

[104] Ps. 90:10 literal.

[105] Ps. 90:10 almost literal.

[106] Cant. 4:1 literal.

[107] Cant. 5:2 literal.

[108] Cant. 4:11 literal.

[109] Cant. 4:10 literal.

[110] Gen. 37:33 literal save that Vulgate has *agnovisset*.

[111] Agg. 2:10 literal.

matrem cunctarum gentium corpore superat Maria que est mater Dei et gratie.

R. Libera me ex ore Leonis: [112] Alleluia, Alleluia.

V. Et a cornibus unicornium humilitatem meam: [113] Alleluia, Alleluia.

Libera me ex ore.

V. Erue a framea Deus animam meam: [114] Alleluia.

R. Et de manu canis unicam matrem meam: [115] Alleluia.

Notandum quod omnia capitula non ponuntur de lectione Sapientie propter multitudinem figurarum.

AD SEXTAM.

Capitulum

Porta hec erit clausa peccato et non aperietur quoniam Dominus Deus ingressus est per eam eritque clausa a principio sue formationis.[116]

R. Erue a framea Deus animam meam: [117] Alleluia, Alleluia.

V. Et de manu canis unicam matrem meam: [118] Alleluia, Alleluia. Erue a framea.

V. Vere Dominus est in loco isto, et ego nesciebam: [119] Alleluia.

R. Non est hic aliud nisi domus Dei et porta celi.[120] Alleluia.

AD NONAM.

Capitulum

Letamini cum Maria et exultate omnes qui diligitis illam: gaudete universi qui zelatis eam: quia hec dicit Dominus: Ecce ego declinabo super ipsam quasi fluvium pacis et quasi torrentem inundantem melle suavissimo.[121]

R. Vere Dominus in loco isto et ego nesciebam: [122] Alleluia, Alleluia.

V. Non est hic aliud nisi domus Dei et porta celi: [123] Alleluia, Alleluia.

[112] Ps. 21: 22.
[113] Ps. 21: 22.
[114] Ps. 21: 21.
[115] Ps. 21: 21.
[116] Ezech. 44: 1, 2.
[117] Ps. 21: 21.
[118] Ps. 21: 21.
[119] Gen. 28: 16.
[120] Gen. 28: 17.
[121] Isai. 66: 10-12.
[122] Gen. 28: 16.
[123] Gen. 28: 17.

Gloria Patri.
Vere Dominus in loco.

IN SECUNDIS VESPERIS

Hieronymus. Ana. Nihil est candoris: nihil est splendoris: nihil est luminis quod non resplendeat in Virgine gloriosa: Alleluia.

Origines. Ana. Que neque serpentis persuasione decepta: ne ejus venonosis afflatibus infecta: Alleluia.

Augustinus. Ana. Hanc quam tu despicis Manichee mater mea est et de manu mea fabricata: Alleluia.

Anselmus. Ana. Decuit Virginem ea puritate nitere qua major sub Deo nequit intelligi: Alleluia.

Ambrosius. Ana. Hec est virga in qua nec nodus originalis nec cortex venialis culpe fuit: Alleluia.

Capitulum

Vidi Immaculatam descendentem de celo sicut sponsam ornatam:[124] claritas enim Dei illuminabat illam:[125] et vidi tabernaculum Dei cum hominibus:[126] et nox non erat illic[127] quia lucerna ejus erat Agnus.[128]

Hymnus ut supra.

V. Domine dilexi decorem domus tue:[129] Alleluia.

R. Et locum habitationis glorie tue:[130] Alleluia.

Ad Magnificat *Ana.*

Unica est columba mea: una est perfecta mea: una est genitricis sue electa: viderunt eam anime sancte et immaculatam predicaverunt:[131] Alleluia.

Oratio ut supra.

Notandum quod si festum conceptionis in dominica venerit fit de festo quid specialis effectus dei fuit in tali die. Et ideo dominica transfertur ad diem sequentem: et hoc ex dispensatione pontificis. Octava vero erit de dominica: et festum transfertur ad diem sequentem. Si vero venerit infra octavam fit de dominica cum commemoratione festi.

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[124] Apoc. 21:2.
[125] Apoc. 21:23.
[126] Apoc. 21:3.
[127] Apoc. 21:25.
[128] Apoc. 21:23.
[129] Ps. 25:8.
[130] Ps. 25:8.
[131] Cant. 6:8.

THE DECALOGUE, ITS DIVISION AND ARRANGEMENT.

EVERYONE is familiar with the story in Exodus of the two tablets of stone on which were divinely engraved the Ten Commandments, known as the ten words, and which were committed to Moses on the cloud-capped top of Mt. Sinai. These tablets were engraved on both sides, and being easily carried by hand, must have been small and thin.

The original inscription, while known in substance, is beyond exact restoration. The two passages in the Pentateuch in which the Decalogue is cited,[1] do not agree in every detail of wording and arrangement. In the Exodus version, the Sabbath day is to be kept holy because, after the six days of creation, God rested on the seventh day.[2] In Deuteronomy another reason is assigned, namely that it is to be a reminder of the liberation of Israel from Egyptian bondage.[3]

One may note variations in expression where the thought in each version is the same. Thus Exodus 20: 7 reads: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain." Compare this with the corresponding passage in Deuteronomy 5: 11: "Thou shalt not take the name of the Lord thy God in vain, for he shall not be unpunished that taketh His name upon a vain thing." "Honor thy father and thy mother," runs Exodus 20: 12, "that thou mayest be long-lived upon the land which the Lord thy God will give thee." Deuteronomy 5: 16 has the variant, "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land which the Lord thy God will give thee."

Again in the enumeration of things not to be coveted by God's chosen people, the two versions do not observe quite the same order. In Exodus 20: 17 we read: "Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his." In Deuteronomy 5: 21, it is the wife

[1] Exodus 20: 2-19, and Deuteronomy 5: 6-21.

[2] Ex. 20: 11.

[3] Deut. 5: 15.

that is first mentioned: "Thou shalt not covet thy neighbor's wife: nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his."

Do these words prohibiting covetousness express two distinct commandments or only one? The answer to this question, which affects the division of the Decalogue, has not been uniform in ancient times, and the same difference is reflected in the Christian and Jewish thought of to-day.

The oldest view of which we have record is that found in Philo, *On the Decalogue* (Ch. 12), and in Josephus's *Antiquities* (Bk. III, Ch. 5, no. 5). It was probably the current Jewish view of that time. Both Philo and Josephus recognize but one commandment against covetousness. On the other hand they see two distinct commandments in the prohibition of polytheism and of idolatry contained in Exodus 20 3-4, and Deuteronomy 5 : 7-8. Hence, according to this view, the first commandment is, "Thou shalt not have strange gods before me," and the second is, "Thou shalt not make to thyself a graven thing". The fifth commandment in this system is, "Honor thy father and thy mother."

This method of dividing the Decalogue commended itself to the Greek Fathers, and it is the one which prevails in the Greek Church to-day. Origen, in his Eighth Homily on Exodus, says: "The first commandment then is: 'Thou shalt not have other gods besides me.' And then follows: 'Thou shalt not make to thyself a graven thing,' etc. . . . Some think all these words form together but one commandment. If this view be held, the number of the commandments will not be made good, and then what becomes of the truth of the Decalogue? But if the division be made in the way we have indicated above, the full number of the commandments will be plainly maintained." [4] Clement of Alexandria,[5] St. Gregory Nazianzen,[6] St. Cyril of Alexandria,[7] Pseudo-Athanasius,[8] and Zonaras,[9] recognize but one commandment against covetousness, the tenth.

[4] Translated from Migne, *Patrol. Graec.*, vol. XII, col. 35.
[5] *Stromata*, VI, 16; Migne, *P. G.*, IX, col. 358 ff.
[6] *Carmina*, I, 15, Migne, *P. G.*, XXXVII, col. 475-477.
[7] *Contra Julianum*, V ad init., Migne, *P. G.*, LXXVI, col. 734.
[8] *Synopsis Scrip. Sacr.*, II, Migne, *P. G.*, XXVIII, col. 298.
[9] *Annal.*, I, 16, Migne, *P. G.*, CXXXIV, col. 94.

This manner of dividing the Decalogue was not confined to the Greek Church in early times. It was favored by St. Jerome, and found an echo in the writings of a few others in the Latin Church. St. Jerome does not, as far as I know, give a complete enumeration of the Ten Commandments. But the division which he adopted may be safely inferred from his commentary on Ephesians 6: 2: "Honor thy father and thy mother, which is the first commandment with a promise." This, he says, is the fifth commandment of the Decalogue. Why, then, did St. Paul call it the first, since the first commandment is, 'Thou shalt not have other gods besides me'? Some say that it is the first commandment with a promise, since it is supplemented with the words, "that it may be well with thee and that thou mayest be long-lived upon the earth." To this St. Jerome objects that the same might be said of the second commandment, "Thou shalt not make to thyself a graven thing," which closes with the words, "showing mercy to many thousands, to them that love me and keep my commandments". He inclines to the view that, as the Decalogue was the first law given the Hebrew people after their departure from Egypt, anyone of the commandments might be called the first in distinction from later precepts that were embodied in the law.[10] St. Jerome thus viewed the prohibition of idolatry as the second commandment, and called the duty of obeying parents the fifth, and so we may safely infer that, like Origen, he put under one commandment the prohibition of covetousness in all its forms.

The same way of distinguishing the commandments may be found in Pseudo-Ambrose,[11] in Pseudo-Augustine,[12] in Sulpitius Severus,[13] in John Cassian,[14] and in the Abbot Rupert.[15]

A similar enumeration, though with a curious change in the order of sequence, is to be found in the Decalogue which Alfred the Great (871-901) prefixed to his collection of laws.

[10] Cf. Migne, *P. L.*, XXVI, col. 537-538.

[11] *Comment. in Epist. ad Ephes.*, VI, 3, Migne, *P. L.*, XVII, col. 399-400.

[12] *Quaest. ex Vet. Test.*, c. 7, Migne, *P. L.*, XXXV, col. 2222.

[13] *Hist. Sacra*, I, 17, Migne, *P. L.*, XX, col. 105.

[14] *Collatio*, VIII, c. 23, Migne, *P. L.*, XLIX, col. 764.

[15] *In Exod.*, III, c. 31, Migne, *P. L.*, CLXVII, col. 679-680.

Here the prohibition of idolatry is set down, not as commandment number two, but as the tenth.[16]

Among those who included in the tenth commandment all forms of covetousness were some who favored a different division of the text for the first and second commandments. According to their view the first commandment, or word, was, "I am the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage." The second commandment embraced the words prohibiting polytheism and the idolatrous making of images. This view, as we know from the Talmud, was held by some of the Jews of ancient times. It is the one which prevails to-day in the Jewish synagogues. In the early Church it was favored by very few writers, among whom were St. Cyril of Alexandria and Pseudo-Athanasius. It was known to Origen, who criticized it on the ground that the statement, I am the Lord thy God, is no commandment at all.[17]

The Decalogue, being engraved on two tablets, was divided into two parts. Of the writers thus far considered the majority held that the first five commandments were written on one tablet and the last five on the other. The first group comprised duties to God, the second group duties to one's neighbor. The fifth commandment in this ancient enumeration, enjoining the honoring of parents, would seem to belong rather to the group of duties to one's neighbor. But in ancient times piety, as a religious virtue, was very commonly held to include reverence of parents as well as reverence of God. In the Old Law, especially, the father, like the king, was God's representative, ruling in His name, so that revolt against parental authority was a sort of sacrilege. Death by stoning was the penalty alike of cursing one's parents and of cursing God.[18] Philo and Josephus favored this division of the Decalogue into pentads, as did the Jews generally and the Greeks. But a few in the Western Church, judging the duty of honoring one's parents

[16] The last five commandments are given as follows: VI, Non fureris; VII, non adultereris; VIII, non dicas falsum testimonium contra proximos tuos; IX, non desideres proximi tui haereditatem injuste; X, non facias tibi aureos vel argenteos deos. Wilkins, *Concilia Magnae Britanniae et Hiberniae*, Lond. 1737, vol. I, p. 186.

[17] *Hom.* VIII *in Exod.*, c. 2.

[18] Lev. 20. 9; 24: 15-16.

to belong rather to the group of duties to one's neighbor, assigned the first four commandments to one tablet and the rest to the other. Pseudo-Ambrose, Pseudo-Augustine, and the Abbot Rupert prefer this division.

Still another enumeration and division existed in ancient times. It goes back at least to Origen's day, for he makes mention of it. It is often called the Augustinian enumeration, for St. Augustine was its great advocate. It was owing to the influence of his authority that it was adopted by the Schoolmen, with the result that after the sixteenth century it won universal recognition in the Western world in Catholic theological literature. According to this enumeration, so familiar to every student of the Catechism, two commandments are recognized against covetousness — one against coveting another's wife, the other against coveting another's goods; while the first commandment comprises the prohibition both of polytheism and of idolatrous image-worship. Hence the third commandment in the Greek enumeration corresponds to the second in the Augustinian, and so on to the tenth, which in the Augustinian is divided in the manner just mentioned so as to form the ninth and tenth commandments.

St. Augustine treats the question at some length in his *Questions on the Heptateuch* (B. II, ch. 71). He observes that there are two methods in vogue of enumerating the Ten Commandments. Some make out four commandments bearing on duties to God, in what is laid down as far as the Sabbath rest inclusively; and they divide the rest into six commandments, comprising duties to one's neighbor. To do this they combine into one commandment the prohibition of coveting another's wife and that of coveting another's house. But others see in these words against covetousness two distinct commandments, while they include in the first commandment the prohibition of making idols. They recognize but three commandments bearing on duties to God, the other seven comprising duties to one's neighbor. It is this latter view which he himself favors. In the first place, he says, the triad of duties to God is suggestive of the Holy Trinity.[19] Then be-

[19] This view that the first three commandments, comprising our duties to God, are a reflection of the Holy Trinity finds expression elsewhere in his writings. Cf. *Ad Inquisitiones Januarii*, II, c. 11, Migne, *P. L.*, XXXIII, col. 213. Here he refers the first commandment to the Father, the second to the Son, and the third to the Holy Ghost.

sides, he argues, the prohibition of making idols is but a further explanation of the prohibition of worshipping false gods, and hence belongs to the first commandment. On the other hand, the prohibition of coveting another's wife seems to be distinct from that of coveting another's goods, as appears from the Scriptural text. For, after saying, "Thou shalt not covet thy neighbor's wife," it takes up anew the prohibition of coveting another's house, and adds thereto, "nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his." [20]

The argument that the prohibition of idols is but an amplification of the commandment not to worship false gods, and hence should not be treated as a distinct commandment, is weighty, despite the fact that its being couched in a separate, unconnected sentence would at first sight suggest that it was meant to be a distinct commandment. On the other hand, St. Augustine is not so happy when he appeals to the order of the inspired words to show the presence of two distinct commandments against covetousness. It is true that in Deuteronomy 5 : 21, the word *wife* comes first, and then follow a number of words specifying man's material possessions. But it is also true that in Exodus 20 : 17, the word *house* is first mentioned, then in an additional sentence comes the warning not to desire wife nor man-servant nor maid-servant nor ox nor ass. It may be that in the text of Exodus which St. Augustine had before him, the wording was identical with Deuteronomy 5 : 21. But the correct reading of the text in Exodus fails to bear out his contention. The real, critical ground for recognizing two distinct commandments against covetousness is that, just as adultery is a sin distinct from stealing, so is the coveting of another's wife specifically different from the sin of coveting another's goods. The distinction is valid and logical, though it is not clearly brought out in the sacred texts. So keen a scriptural scholar as St. Jerome failed to recognize that two distinct commandments are here expressed.

[20] This is a summary of the complete text to be found in Migne, *P. L.*, XXXIV, col. 620-621. Cf. also *Ad Inquisitiones Januarii*, II, c. 11, Migne, *P. L.*, XXXIII, col. 213; *Serm.* IX, Migne, *P. L.*, XXXVIII, col. 81.

In his *Ninth Sermon* St. Augustine has more to say on the group of the last seven commandments, pertaining to the love of our neighbor. This group, he remarks, was engraved on the second tablet of the law. It rightly opens with the fourth commandment, "Honor thy father and thy mother," for it is from one's parents that every man first draws life and sees the light of day. Hence it comes first in the group of seven commandments and is called the first in the New Testament, though it is the fourth in the Decalogue.[21]

In the Western Church the enumeration and division favored by St. Augustine was destined to overshadow the older view sanctioned by St. Jerome. Among those who helped to make it popular in the next few centuries were St. Isidore of Seville and the Venerable Bede, each of whom did not scruple to use the very language of St. Augustine himself. It was adopted by Peter Lombard, St. Thomas, and the rest of the Schoolmen, whereby its ascendancy was firmly established. It was this ever-increasing prevalence through the long period of the Middle Ages that led the way to its universal recognition in later Catholic teaching.[22]

The Reformers were not unanimous in their method of distinguishing the Ten Commandments. Luther adopted the Augustinian enumeration and the division of the Decalogue into the two groups of three and seven commandments respectively.[23] On the other hand, Calvin chose the Greek enumeration, and put the first four commandments into the group of duties to God.[24] Besides the Calvinists on the Continent, the Presbyterians and the Church of England adopted this form, as did also the numerous Protestant denominations that sprang up in later times. Its choice by Calvin and by not a few of the Protestants of the sixteenth century seems to have been partly prompted by their excessive opposition to the Catholic

[21] Migne, *P. L.*, XXXVIII, col. 81.

[22] The *Catechism of the Council of Trent*, referring to the two different views as to what constitutes the first and the second commandment, says of the Augustinian enumeration, "quam sententiam, quia in ecclesia celebris est, libentur sequimur". *Cat. Conc. Trid.*, Pars III, de Praeceptis Decalogi. Tornaci, 1890, p. 294.

[23] Cf. *Kurzer Form der Zehn Gebote, des Glaubens und des Vater Unser*, 1520; *Grosser Katechismus*, 1529.

[24] *Catechism of Geneva*, 1545. J. Calvini Opera, VI, p. 8 ff. Brunsvigae, 1867.

use of religious pictures and statues, the honoring of which they wrongly identified with idolatrous worship. Hence for polemical reasons they favored the enumeration of the Decalogue that erected into a distinct commandment the prohibition of making and worshiping idols. The Lutherans, being far less disposed to the heresy of iconoclasm, saw no particular reason to reject the Augustinian form of the Decalogue, which in their day was so well known to Catholic scholars and to Catholic congregations. The German Protestant Bucer was an exception.

While the Augustinian form of the Decalogue is thus in vogue in the Lutheran as well as in the Catholic Church of the West, the order of the last two commandments is different. The Lutheran catechism gives the ninth commandment, "Thou shalt not covet thy neighbor's house," the tenth being, "Thou shalt not covet thy neighbor's wife". It is curious to note that from the time of St. Augustine down to the time of the Council of Trent and even later, the order of the ninth and tenth commandments was not fixed. As a rule, St. Augustine followed the order now given in the Catholic Catechism, but in one of his sermons he cites as the tenth commandment the divine warning not to covet the wife of one's neighbor.[25] This seems to have been the order recognized by St. Thomas,[26] and by Peter Comestor.[27] John Gerson, in his sermon at the Council of Lyons, cited the last two commandments in these words, "Non concupisces domum proximi tui, nec desiderabis uxorem ejus".[28] But in his popular *Opusculum Tripartitum*, he reverses the order, as also in his mnemonic verses;

> Unum crede Deum, nec jures vane per ipsum.
> Sabbata sanctifices, at venerare parentes.
> Non sis occisor, fur, moechus, testis iniquus,
> Vicinique torum resque caveto suas.[29]

Bishop Frederick Nausea of Vienna, in one part of his *Catechismus Catholicus*, 1542, (lib. IV, p. 222) gives as the ninth commandment, "Non concupisces rem proximi tui."

[25] *Serm.* 250, n. 3. Migne, *P. L.*, XXXVIII, col. 1166-1167.
[26] *Summa*, I 2dae, quaest. 100, art. v, obj. v.
[27] *Hist. Scholastica*, Lib. Exodi, c. 39. Migne, *P. L.*, CXCVIII, col. 1166.
[28] *Opera Omnia*, Antverpiae, 1706, II, p. 571.
[29] *Opera*, I, p. 430.

Further on, in his mnemonic verses, plainly modeled after those of Gerson, he reverses the order (p. 310).

It was doubtless owing to this lack of fixed order for the last two commandments that the *Catechism of the Council of Trent*, 1556, avoiding a judgment of the question, gave as the ninth and tenth commandments the text of Exodus 20: 17, "Thou shalt not covet thy neighbor's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his."

The catechism of Blessed Peter Canisius, which appeared a few years earlier than that of the Council of Trent, was more explicit in distinguishing the last two commandments. It gave as the ninth, "Thou shalt not covet thy neighbor's wife". It was probably owing to the wonderful popularity of this work, which even in the author's lifetime was translated into twelve languages, and which ran through two hundred editions, that the order favored by him came to be universally recognized in Catholic teaching.

The last two commandments were not the only ones whose relative place in the Decalogue was not fixed from the beginning. The sequence of the fifth, sixth, and seventh commandments was also in very early times subject to variation. The Greek text of the Septuagint in its oldest known form, that of the Vatican codex, puts the prohibition of adultery before those of murder and theft, and shows a divergence in the arrangement of these two. The order in Exodus is adultery, stealing, murder; in Deuteronomy it is adultery, murder, stealing.

The New Testament seems to show traces of this latter arrangement. Thus, according to Mark 10: 19, "Jesus said to the rich young man, Do not commit adultery, do not kill, do not steal." Romans 13: 9 has exactly the same arrangement. It was likewise the order with which Philo was familiar. After mentioning the first five commandments that one of the stone tablets presented, he says: "And being about to promulgate the second [tablet] which contains the prohibitions of those offences which are committed against men, he begins with adultery, looking upon this as the greatest of all violations of the law. . . . The second commandment of this

second table is to do no murder. . . . The third commandment of the second table of five is not to steal." [30]

The same order of sequence for these commandments may be found in the passages already referred to in the writings of Clement of Alexandria and of St. Cyril of Alexandria. This curious variation seems to have commended itself only to a few Greek writers. It is not to be found in the writings of the Latin Fathers of the Church.

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CHRISTMAS THOUGHTS FROM AN EARLY CHRISTIAN APOLOGIST.

THE "Letter to Diognetus" is without question one of the most beautiful monuments of early Christian literature, a veritable "patristic pearl," as it has been styled. Much speculation has been indulged in by the learned in regard to its authorship and the time of its composition, but only on two points has anything like a definite agreement been reached, viz. that it is the work of a second-century apologist, and that the last two sections were added by a later hand. Some critics identify Diognetus with the Stoic philosopher of that name, who was the friend and teacher of the emperor Marcus Aurelius. From the letter itself we learn that he was a cultured pagan of noble birth who displayed a lively interest in the Christian religion. He had been especially struck by the unworldly spirit of the Christians and their heroic fortitude under the most cruel persecutions. Neither his pagan religion nor his Stoic philosophy could furnish him with a satisfactory explanation of this phenomenon. In his perplexity he resolved to seek enlightenment from a learned Christian with whom he had some acquaintance. He wished to know from him what God it was that inspired the Christians to contemn the world and to face death unflinchingly; in what their much talked-of love of one another consisted, and why, if the Christian religion was the true religion, had it been made known to the world so late.

[30] *On the Decalogue.* Bohn, *Works of Philo*, vol. III, Lond. 1855, p. 136 ff.

In the Christian's answer it is hard to decide what deserves our admiration most—the dogmatic precision with which the apostolic teachings are presented, or the artistic arrangement of the matter, the Attic purity of the diction, and the dignity of the style, which are a worthy framework for the sublimity of the thoughts expressed.

Perhaps the best-known portions of the "Letter" are sections five and six, in which the life of the early Christians is described with a rapturous eloquence that bespeaks a heart overflowing with love of God and gratitude for the inestimable benefit of the Redemption. The following sections, however, are of special interest at the sacred Christmas season, containing as they do some beautiful and appropriate Christmas thoughts.

Who taught the Christians, the writer asks, the sublime truths which they profess by their lives? Flesh and blood have not revealed them; they are not the product of human speculation; God Himself made them known to mankind. But whom did God send on earth to be the bearer of His message?

> He did not, as human reason might suppose, send a prince of heaven or a mighty one of earth. No; He sent the Author and Creator Himself of all things, through whom He made the heavens, through whom He shut up the sea within its bounds, whose laws the elements obey, from whom the sun received the measure of its daily course, who commanded the moon to shine in the night, whom the stars obey that follow in the wake of the moon, who has ordered all things, circumscribed all things, subjected all things unto Himself: the heavens and what is in the heavens, the earth and what is in the earth, the sea and what is in the sea, fire, air, height, depth: the Creator of the universe, the only-begotten Son of God—this was God's messenger. . . . In Christ the truth came down from heaven upon the earth—the Word of God, that transcends all human understanding.

Then follows the question: To what end did God send His representative?

> Was it perhaps in order to establish a tyranny, in order to strike fear into the hearts of men? By no means. He sent Him, as a king sends his son, in clemency and lenity. He sent Him as a God. He sent Him as a man to men. He sent Him as one who saves, as one

who persuades, not as one who uses violence; for there is no violence in God. He sent Him as one who invites, not as one who persecutes; as one who loves, not as one who sits in judgment.

Βία οὐ πρόσεστι τῷ θεῷ—There is no violence in God. How beautifully this sentiment harmonizes with the character and spirit of the Christmas festival! It is the very essence of the Gospel of Christ. Not to force the world to accept the truth, but to convince it of the truth; not to execute the sentence of eternal justice on the world, but to save the world, was the Son of God sent into the world. "The goodness and kindness of God our Saviour appeared . . . according to His mercy He saved us" (Titus 3:4). But why did God send His Son so late? It was not because He found pleasure in beholding the wretched condition of sinful man:

God waited that men might come to the full understanding of their unworthiness and their incapacity to enter into life, to partake of the heavenly kingdom. He waited to show Himself more clearly and unmistakably our Father, our Teacher, our Physician, our Light, our Strength, and our Life. When the sinfulness of man had reached its culmination, God sent the Redeemer, not punishment and death. He gave us His own Son as the price of our redemption; He delivered up the Innocent One for the guilty, the Just One for the unjust, the Incorruptible and Immortal One for those subject to corruption and death. O! the sweet exchange, the unsearchable dispensation, the unlooked-for benefit! What else could have covered our sins but His justice? In whom else could we have been justified except in the Son of God alone?

These words show us with what touching thankfulness the early Christians contemplated the greatest and most wonderful of God's mercies, the Incarnation of His Only-Begotten Son. But God is not only our deliverer from sin and death: the fact that He has revealed Himself as the Saviour of our souls is at the same time the sure guarantee that He will also watch over our bodily welfare, "for He wants us to trust in His goodness and kindness, to look upon Him as our Nourisher and Father, as our Teacher, Counsellor, and Physician."

Seek this faith, the apologist conjures Diognetus, and you will know the Father; and knowing Him, your heart will be filled with love for Him—for how could you help loving Him

who first loved you?—and love will spur you on to imitate His kindness.

Do not be surprised that man can be an imitator of God. He can if God so wishes. But not by tyrannizing over your fellow-man, nor by possessing more of this world's goods than he, will you be an imitator of God; neither does true happiness consist in all this. But he who bears his weaker brother's burden, who shares with the needy the good things that God has given him—this man is an imitator of God, a God to his fellow-men.

Such are some of the Christmas thoughts suggested by a Christian apologist to a pagan philosopher, by one who had all but "seen the glory of the Only-Begotten of the Father", to one who was still groping in darkness only faintly conscious of the great light that had appeared on the earth. If the two last sections of the "Letter to Diognetus" are the work of St. Hippolytus, as some with good reason suppose, then they furnish us with a striking proof that the Christmas festival was already celebrated in Rome at the beginning of the third century. "He who appeared in time," the writer, or rather the speaker, says, for the text before us bears all the signs of being an extract from a homily, "He who appeared in time and was found to be ancient in days, and is ever born anew in the hearts of the faithful, was from the beginning. *This Eternal One is to-day called Son.*"

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FEMINISM.

I DOUBT if there are many either in or outside the ranks of "Female Suffragists" who realize the deeper tendencies of the Woman Movement. I am sure that most priests dismiss the question as a harmless sort of political fad which must be allowed to run its course. I would, therefore, beg such to read a book by one of these advanced women, in the hope that they will realize the tremendously far-reaching problems involved in this movement, of which "Female Suffrage" as such is only an item and a comparatively negligible one. The book referred to is *Feminism in Germany and*

Scandinavia, by Katharine Anthony.[1] The present paper is both a criticism and sort of résumé of the same. I have an open mind on the propriety of woman voting, though at present I am old-fashioned enough to distrust it. But the tremendously important questions that are bound up inextricably with the woman vote are such as to cause every priest to give this problem far more serious attention than he has so far done. It looks as if the time was past when we could dismiss it with a laugh or a shrug. We used to do that also with Prohibition. We do so no longer. And we were very foolish to keep on doing so with the woman movement.

The Feminist Program.

Feminists are like Socialists in so far that they are divided into many strata ranging from conservative to almost anarchical elements. There are, according to Miss Anthony (p. 15), "socialist feminists and bourgeois feminists, conservative feminists, moderate feminists, and the radical feminists; the Christian feminists and the neutral feminists; the 'Old Feminists' and the 'Young Feminists'; the suffrage feminists and the feminine feminists". They all, of course, agree in improving the condition and enlarging the sphere of woman. They disagree both as to the means to be used and the extent of their demands. I am dealing here with the rather extreme type as represented by Miss Anthony.

Now, it is idle to put aside these extremists as wholly impractical and unreasonable dreamers. They are brainy women, quite practical, and some of their demands and accomplishments are most praiseworthy, although some others are so utterly un-Christian and immoral. We must sift the good from the bad, if we are to deal intelligently with this tremendous issue. It is toward feminists' treatment of marriage and the general philosophical bent of mind that at least the Catholic Church must and will take a hostile attitude, though even here the feminists have some very healthy ideas and programs. Regarding education, labor, and dress, she will adopt a more sympathetic stand. We will take up these questions separately.

[1] Henry Holt & Co., N. Y.

1. EDUCATION.

Reading over demands of these feminists for the larger education of women, it would seem that those in Germany are demanding only what after all is already given women here in the United States—namely, a Grammar and High School education in no way inferior to that given to boys. It is curious to note that, whereas Germany does admit women to the universities, it restricts them much in secondary education, while we do exactly the opposite. There is little need then for any alarm on the educational question. Equal education in the United States of boys and girls has surely not caused any social upheaval. Some of us might and do think that girls should be given an education in some respects different from that of boys—for instance, along domestic lines. But, after all, that is a debatable opinion. And none of us would wish that girls be given an inferior education. Admission of women to the universities is also rather a matter of opinion.

2. DRESS REFORM.

Being a mere man, I modestly and timorously refrain from judgment concerning the mysterious details of the proposed dress for women advocated by these feminists. The reader had best see for himself the list given extensively on pages 68 and 69 by Miss Anthony. On the other hand, precisely as a mere man, I can be reasonably expected to disapprove the "trousers" (p. 81). I once saw the noted Dr. Mary Walker thus accoutred, and the sight was certainly not impressive from a point of view of esthetics. Still less do I see how the present dress of women is the badge or "outward mark of an inferior sex", as Miss Anthony would seem to think (p. 54). After all, it seems to us men that women themselves have developed their own style of clothing. We fail to see any culpability on our part because of the same.

But, joking aside, the dress reforms urged by these feminists are fundamentally sound, resting upon at least a hygienic, even if not an esthetic basis. I am sure that any man would praise them for their efforts at making female apparel more hygienic, at giving the body more freedom of movement, in a word at clothing the body in a way least calculated to distort its shape or injure its organs. For instance, they aim at doing away

with high heels, tight waists, high collars, binding sleeves; the interest in physical culture and gymnastics among women is cultivated; a rational dance is advocated in connexion with this—and so on. Perhaps the most desirable reform is the abolition of the corset (p. 63). Certainly such sensible reforms are to be commended by all, especially by physicians and priests who know only too well the harm done, chiefly to prospective mothers, by the present woman's devotion to style. In passing, one cannot but smile at the statement (p. 57) that, "In the Middle Ages the corset was devised for the use of nuns as a means of concealing the feminine sex characteristics". Miss Anthony is a clever writer, but her acquaintance with history and Catholicism strikes one as quite limited and at times weird.

3. LABOR.

Labor is the alpha, just as marriage is the omega, of the whole feminist question from the ballot on up to free love. The woman question began in the changes effected by conditions in female labor. Miss Anthony is quite correct in stating that, "With the trend of women to the factories the woman question was born.... It struck at the roots of the patriarchal home" (p. 179). "The women were forced out of their homes by the ruin of domestic handwork, the low wages of the men and the demand of the capitalist employer for cheap labor" (p. 178). All this is true, though sad. And we priests above all must face this disagreeable fact when estimating the demands of women for greater expansion. "The Middle Ages could suffer it that, in the business houses of the cities for generations the family community remained in existence; that cousins, sisters-in-law and mothers-in-law lived together under the same roof" (p. 187). But now the home becomes smaller and more scattered chiefly because its members must work out of it among strangers.

Now, it is easy enough to see how these changed conditions of labor are the starting-point of the whole woman movement. Because, women who work in factories, quite naturally, would want a say in the making of the laws regulating work in the same. But how are they to have a voice if they have not the ballot? There you have female suffrage right away. It is

equally easy to see how, with the passing of the old patriarchal home, some women should also go to extreme views as to their right to marry unconventionally and to limit the number of their children so as to meet the demands of their work away from home.

Right here then is the root, the beginning of the whole woman movement. And we have got to face this ugly fact. It *is* inexpressibly sad to witness the passing of the old home, where women once found sufficient occupation and enjoyment without seeking for aught outside. But conditions have changed, and we must do what we can to meet them and save what we can under such conditions. It is idle to sit down and pooh-pooh this woman movement as a mere political fad, when it springs from a profound economic cause, from a radical and universal change in our whole industrial system. We are literally up against a huge problem.

And here again, while we deplore the break-up of the home, we must realize that these feminists have in many ways made admirable efforts toward improving the condition of working-women.[2] I mention this in order to emphasize the truth that these feminists are not the impractical, rattled-brain dreamers we rather generally take them to be. On the contrary, they impress me as very brainy and practical and clear-headed. Few people, I hope, will endorse all of their actions and tenets, especially those affecting marriage. Nevertheless they are doing things and doing many of them very well. They have realized, more clearly than we priests have done, that the woman question is primarily an economic one, the result of a vast change in industrial conditions. Most men do not seem to have got beyond the mental stage of considering it a political fad. I am not here arguing either for or against female suffrage or any other element in the woman movement. I am only trying to make you realize that this movement is a tremendous one, a far-reaching one, a basic one—and is right at your doors, engineered by as clever a set of women as you ever met, even if unfortunately many of them are moral anarchists.

[2] See p. 195.

4. MARRIAGE AND THE NEW MORALITY.

It is when we come to the bearing of feminism upon marriage and sex relations in general that we draw back in horror from the more advanced feminists. As I said above, if changed industrial conditions started the woman movement, this same movement has, at least among the more advanced feminists, the avowed ultimate purpose of revolutionizing the very foundations of Christian morality. And it is for this very reason that all, both men and women, should clearly see this tendency, so as not to be hoodwinked until it is too late by the more agreeable aspects of the movement so far as it concerns female education, suffrage, labor, and dress.

We must be on our guard all the more, even on the question of marriage and sex relations, because these feminists have some very sound ideas and are accomplishing some splendid work alongside of their championship of some undeniably anti-Christian moral principles. It cannot be over-emphasized that these advanced women are eminently practical in putting their ideas into effect and brainy in the use of the most effective means.

Before taking up their abominable attitude on sex relations, let me give a list of the excellent aims that go along with it and the good results obtained by their propaganda. Take, for instance, the problem of illegitimacy. These feminists are perfectly right in claiming that the father of the child shall share both in the mother's shame and in the child's support. They are doing a good service in trying to do away with the "double standard", which condones a man's impurity but never forgives it in a woman (p. 110). Through their influence in Norway they have had enacted a law which makes the father responsible for the support and education of his unlawful offspring (p. 149). Similarly, their sex propaganda included a wise principle that the youth should not be kept in the dense ignorance of all matters concerning sex which habitually prevails (p. 106). We priests know very well that quite a number of young girls are betrayed through such ignorance and that a yet larger number of boys contract evil habits through the same. The feminists show their eminently practical sense by also advocating "instruction" bureaus where information and hospital addresses are given to women ap-

proaching confinement (p. 111); by advocating a system of "State Maternity Insurance" (Chap. V), which, even if socialistic in some respect, nevertheless in some others does afford a reasonable protection to poor mothers at confinement who otherwise would be helpless either through their husband's neglect or the latter's absence in the wars. They also are doing good in lending a helping hand to illegitimate mothers by getting them employment (p. 112)—surely a most merciful act in sharp contrast to the cruelty visited upon these unfortunate creatures by most people. Equally commendable is their effort to keep the child near its mother during the nursing period (pp. 129-130), instead of having the illegitimate children bundled off to a foundling asylum, where, as we all know, they die like flies for lack of being breast-fed. All of which reforms become intensely valuable when we realize that in Germany one out of every twelve babies is illegitimate (p. 82).

Yes; even along the lines of sex and morality these women have some excellent ideas and are doing much good. And we will make a grave mistake if we do not recognize all this.

But, when all is said that can be said in their favor, certainly every decent man must regard with absolute disgust and horror the *principles* that underlie even the most commendable reforms initiated by the feminists, at least those of the advanced type like Miss Anthony. Let us see how far this judgment is borne out by their own words.

On p. 83 Miss Anthony says: "The movement to *reform the institution of marriage* is decidedly the most important work of European feminism". This can sound innocent enough to those who see in it merely the commendable desire to improve some of the secondary aspects of marriage. But these women intend a reform or change in the very fundamentals. Reading further on, we find (pp. 84-85): "Either something is wrong with this large group of human beings—the illegitimate—or something is wrong with marriage. According to Church and State, nothing can be wrong with the form of sex union defined as legal marriage. . . . But according to the Mutterschutz movement, something *is* wrong with the institution of marriage. The woman movement approves

of its monogamic basis but attacks its proprietary rights. . . . The Mutterschutz movement goes further. It not only demands the abolition of proprietary rights in marriage, but *questions the eternal validity of monogamy itself*, if not as ideal morality, at least as practical morality." Again, on p. 95: "Although many of the followers of the New Ethics . . . believe that the monogamous union is the highest ideal of marriage, *they protest against its exclusive adoption as an ethical standard*". These words are plain enough. They say unmistakably that, while it is a theoretical ideal for a man to have one wife, it is not always practical and should not be exclusively adopted; in other words, let a man practise polygamy or a woman polyandry if by so doing he or she can better find content therein, laws of Church and State notwithstanding.

This utterly anti-Christian view is a logical deduction from the feminists' whole philosophy of ethics. For on pp. 92-93 we read that the advocates of the Mutterschutz movement (the radical feminists) held that "*sexual ethics*, as well as other branches of ethics, *could not be settled once for all, but must be revised from age to age* by the light of human and social experience. . . . Briefly explained, the New Ethicists are *practical evolutionists*. They proceed from the fundamental principle that *some system of applied evolution is the only possible ethical guide in the matter of sex relationship*. For the old ascetic conscience they would substitute the modern eugenic conscience. In the matter of ethical laws and institutions, as well as other laws and institutions, change cannot be prevented", etc. On p. 91: "The whole campaign [includes] the demand for new ethical ideals, the demand for new social customs relating to sex", etc.

All this harks yet further back to a discussion of the very nature and origin of morality and law and right. Page 91: "What is morality in the sex relation?" Page 137: "For rights and laws, as they are, were not *revealed* by an unalterable cosmic order, but framed by a *temporary majority*, and the majority is always right—even when it is wrong." Italics are mine.

So then you have the feminist moral principles stated unblushingly. They are frankly and brutally materialistic and anti-Christian. Summed up they amount to this—nothing is

permanently right or wrong; right and wrong and morality are purely relative; what now is considered moral may ten years from now be wrong. And why? Because we must rely solely upon *evolution* as the source of our knowledge of morality. We must go by the *majority*, not by any absolute, objective principle. If the majority of people say it is right for a woman to have six husbands or a man six wives, then it is right for her or him to have them. Now, could there be a more hopelessly crass, animal materialistic concept of moral right and wrong? It not only utterly repudiates any divine revelation as contained in the words of Christ and His representatives, but it does not even take into account the obvious warnings of nature itself on the question of sex. Simply, do what the majority says, and you are right—*even when the majority is wrong.*

I will say this much for these women, they are at least quite frank, as will still further appear from their utterances concerning chastity in general, abortion, and illegitimacy. Miss Anthony unblushingly pens the following about chastity, (p. 95): "According to Ellen Key, the New Morality gives a new definition to chastity. *Chastity consists in the harmony between the soul and the senses*, and no sexual relationship is moral without such relationship. Lack of chastity may degrade the legalized union as well as the unlegalized one, and *chastity may justify the sex union which the State and Church have not sanctioned.*"

This is surely frank enough. It means, in simpler words, that a man and woman are justified in living as man and wife though not married, provided there is "harmony". Here we have the old "soul-mate" business back upon which every libidinous dog has ever fallen for excuse for his lust. The same plea for lust lies in the so-called right to motherhood. "The right to motherhood is another ethical idea freely agitated by the Mutterschutz movement" (p. 97).

Innocent enough as this statement might appear to the unwary, we can easily see, however, what it means in practice by taking it along with the previously expressed ideas of the new sex morality, which view is emphasized further on (pp. 98-99) by the plea for the "right of the married woman to

limit her family". "To those women, on the other hand, who believe in the future of their sex the ultimate triumph of *volitional motherhood* over sex slavery is one of the indispensable conditions of the future". Here then we have the disgusting practice of "Onanism" reduced to a philosophical theory. It is enough to revolt a decent Christian!

It is bolstered up by the usual clap-trap about improving the race, as follows: "*Volitional breeding* must take the place of accidental breeding, *quality* of offspring must take the place of blind numbers" (p. 94). Breeding, by the way, is a good name for this stud-farm philosophy! Again (p. 103): "Malthusianism is winning ground from day to day in educated circles"—a fact which we priests know only too well and sadly.

And how sinister is the dirty suggestion as to how this "Onanism" is being helped along by medical science. "Through *physiological knowledge* she" (i. e. woman) "has again come to be mistress of her own body and her own fate. These brave words . . . are already partly true for the educated and possessing classes, thanks to the means of *medical science* in the last three decades" etc. (p. 105). Yes! we know only too well how even the poorest and uneducated are gaining this medical knowledge. They are indeed getting out of the "dominion" of "blindly swaying natural forces" (ibid.): they are adepts in avoiding nature's rules.

But even this does not touch the bottom of this new feminist rot. Because, in cases of impending child-birth where a choice must be made between the mother's life and the child's, "it is an accepted principle of medical ethics that the mother's life is preferred" (p. 122). In other words, the unborn living child has no right alongside that of the mother. Hence it is right to deliberately kill the child to save the mother. Here again we know quite well how this reproach rests upon the medical profession as a permanent disgrace.

Lastly, as to illegitimacy. Everyone will approve what has been described above concerning the attempts made by the feminists to discourage the "double standard of morals" and to fix responsibility for support upon the father of the illegitimate child and to give a helping hand and encouragement to the unfortunate mother. But it is another thing to *endorse*

illegitimacy as such or to ask us to accord the same approval to illegitimacy that we give to the offspring of legalized marriage. And this is just what these wild women ask us to do. I forbear wearying the reader with endless quotations. He can see for himself how all through this talk on illegitimacy runs the principle that illegitimacy must be placed on the same plane of respect as legitimate birth. It is for this very reason that the "Unity-Title" is being advocated. That is, doing away with the titles of "Miss" and "Mrs.", for single and married women, precisely in order that a single woman can have a child without thereby suffering any disgrace or social stigma.

So runs on this slimy philosophy or ethics of the stable and stud-farm and pig-pen. Stripped of its deceitfully euphemistic verbiage and its transparent flimsy apparel of science, it amounts to nothing better than free love and recognition of lust both in and out of wedlock. Have one wife or ten; have one child or none; do not bother about the sanction of the State or Church; live with any woman you choose and just as you choose; kill the unborn child if you want. The only guide is "harmony", which means simply your own passions. Neither God nor nature nor reason is a guide. Follow the "majority", even when the majority is "wrong". And do so in the name of "Woman". *This* is *woman's rights!*

4. LAW AND ORDER.

I said in the beginning that there were all sorts of feminists, including anarchists. Now, it is not an exaggeration to add that the anarchical type would seem to be more numerous than the innocent reader would presume. Miss Anthony, for instance, would hardly like to be classed with Emma Goldmann. Yet she *is* anarchical. For, anarchy is the denial of all obedience. Now, this is precisely the attitude of Miss Anthony, who tells us (p. 236): "Women have to demand a great many things which may not be necessarily good in themselves, *simply* because these things are *forbidden.* They have also to reject many things which may not be necessarily evil in themselves, *simply* because they are *prescribed. The idea of obedience can have no moral validity for women for a long time to come.*"

Further on she quotes with approval the words of another feminist: "King and *priest* must take their place in the ranks. . . . Belief in Gods and belief in authority are wavering in the modern world. . . . The only ethical course for her" (i. e. woman) "is to meet the requirements of her age . . . *even if she is thereby condemned to enter a stage of exaggeration and anarchy*" (pp. 250-1).

We can understand quite well now the lawlessness of a Mrs. Pankhurst and her followers. These women care for no law except their own. They are as revolutionary and as desperate and as atheistic as the followers of Marat and Robespierre. The mere fact of a thing being commanded is sufficient reason for them to disobey, simply and solely in order to disobey. Could a more utterly anarchistic mental attitude be conceivable? And is it not a pathetic lack of logic for such women to talk of "morality" and "ethics" in the same breath that they would destroy all morality and ethics in favor of brute force? It is anarchy—sheer and naked.

Concluding Reflexions.

From this survey certain reflexions would seem quite timely.

First. Let us once and for all realize that the "votes for women", or the political, aspect is only one phase of the broader "woman question". In fact, it is an important one only so far as it is a *means* to attain the real objects of this movement. Miss Anthony is correct when she says (p. 10) that "feminism means more than suffragism; that the ballot for the ballot's sake is not the whole meaning of the suffrage agitation; that the *political demands of women are inseparable from the social, educational, and economic demands of the whole feminist movement.*"

Most of us priests seem to look upon female suffrage as a purely political affair, which we accept as a sort of fad with more or less amused tolerance, satisfied that women will grow tired of it after they get it, as a child would tire of a new toy. Were this all of female suffrage, I also would take such a mental attitude. But female suffrage is far more than this. It is part and parcel of a movement which profoundly affects the very foundations of Christian society, the home, marriage, morality, law, order, and the rest.

Secondly. I think it safe to say that the *radicals* are so far in control of the general movement. True, our American suffragists are yet comparatively decent. But the real brains seem to be with the radical minority. Mrs. Pankhurst, for instance, was lionized considerably by the suffragists at her last visit. Moreover, these radical feminists are, I repeat, extremely clever women, brainy women. They write well and they talk well and they are accomplishing some very good reforms, as we saw above. In other words, they are to be reckoned with as a tremendous force. It is idle therefore to laugh at them. They are here to stay and to be reckoned with.

Thirdly. Are they to continue in the leadership? The problem of feminism seems to be much akin to that of Democracy as regards Socialism. One can with reason urge that Democracy has in general kept sane and moderate, despite its excesses at the time of the French Revolution; that it has done so and will continue to do so because of the inherent common sense of mankind; that, *a pari*, the woman movement will, in the long run, keep sane, even though some of its more revolutionary elements now in control, seem to be driving it into moral anarchy. I can appreciate such an optimistic view, perhaps acquiesce in it. But yet a reasonable doubt at present remains. Democracy at present does not strike me as any too sane. It seems to be fast drifting into State-Socialism. Likewise with this whole woman movement. Who knows its future? Anyhow, we know enough of its present to realize that it has fearful potentialities and that it can, if not wisely guided, work immense moral injury here and there and at different times, even as Democracy has done.

Fourthly. How far is this danger realized by those good Catholic women who are advocates of female suffrage? I venture to say that as a class they are totally oblivious of it. As far as my personal acquaintance with them goes, they seem to regard the ballot as the sum-total of feminism—in other words, to be concerned solely with the *political* phase of the question. None seems to see, as the radicals see, that this is a side-issue, or rather only the means to attain the ultimate ends of feminism. They are making the same error that most of us priests are making. They remind me forcibly of those cultured ladies at the Court of Louis XVI, who played with the

new philosophy of Rousseau and Voltaire and devoured with secret pleasure the Encyclopedia of D'Alembert, and afterward laid their heads under the guillotine's knife when these revolutionary teachings bore fruit—too late to save either their faith or their lives. Should not we priests, therefore, try to guide them? And must we not first understand the problem better than we now do? It is foolish fatuity to laugh at these women. We must guide them.

Lastly. This is thrown out as a sort of theme for discussion. Presuming that female suffrage is inevitable—and I think it is—is it the wiser course to encourage our Catholic women to get into the movement, precisely in order to keep it sane and wholesome? As I said above, there is much good in feminism. There is also much evil. If it be inevitable, is it the wiser course to meet it squarely and try to control it? Democracy furnishes a comparison. Granting that in France it assumed a revolutionary and atheistic tone, is it not at least conceivable that the Church in France would now be in a better position if it had sooner accepted Democracy for the good that was in it, instead of allying itself with the hopelessly lost cause of the Bourbon and the Bonapartist? Shall we be making a similar mistake if we keep our Catholic women aloof from the woman movement, until it becomes allied with and controlled by every element hostile to Catholicity? Should we be merely critics and not also *constructive?*

This is, I say, merely a suggestion for a candid and friendly discussion. I admit that my own ideas are yet in solution. Maybe those wiser than myself will offer some way out of the problem.

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AN OUTDOOR VACATION FOR SEMINARIANS.

THE problem of the seminarian's vacation is susceptible of three solutions. The first, which is in vogue in the United States, is to close the seminary at the end of the scholastic year and let the students solve entirely for themselves the question how they are to spend the summer. The seminary thus relinquishes any responsibility for them once the doors close upon them in June.

The second solution is that of the villa, whereby the corporate existence of the seminarians as a community living under a modified seminary rule is maintained through the vacation, with a change of location to suit summer needs and a cessation of classes and set study.

The third plan, which is fathered here, effects a compromise between the former two. It gives the seminarian the option as to whether he shall undertake to provide for his own vacation away from all seminary influences or accept whatever help the seminary might arrange to give by opening to him some such opportunity as that which St. Mary's Seminary now offers in the Adirondacks. It is not possible under this plan to provide uniform conditions for all, and those who are convinced that the vacation spent entirely away from seminary influences is an evil, will not regard this as a complete solution, since many if left free in the matter will prefer to take their vacation at home or in some way of their own choosing other than that offered by the seminary.

While therefore the plan embodied in Camp St. Mary, Long Lake, N. Y., may not be considered by some as a complete answer to the question, it may be claimed for it that it will fit in with either of the other two solutions. Thus, under the present conditions there will always be some who, needing more outdoor life or having a taste for it, would prefer to spend the whole or a part of the summer at the camp. Under the villa system Camp St. Mary and other institutions like it would be a welcome relief to those who could be accommodated and who might pardonably consider themselves by this means happily rescued from the monotony and compulsory routine of a summer seminary. We hasten to acknowledge, however, that there are modifications of the villa already in existence, such as that of the Brooklyn diocese, which seem to meet adequately the vacation needs of the students. In the plan at Brooklyn a part of the vacation only must be spent at the summer house, which is located at the seashore, the other part being at the disposal of the seminarians. But Camp St. Mary embodies an idea distinct from this, as we will endeavor to set forth in the following paper.

First of all it must be admitted that either of the other two plans, if taken as the sole solution, is an extreme and has its

disadvantages. Thus, not to go deeply into this phase of the subject now, those who favor the villa can hardly deny that some liberty is required for any valid test of character, or that a portion at least of the students would profit in point of character by being left free to spend their vacation in their own way. Under the other plan, those students who are in poor health and lack proper vacation facilities at home, or who have to work during the summer in order to make the burden easier for their families, or who have no home near enough to go to, are dismissed at the end of the year's work with a God-bless-you and a cordial wish for a happy (?) vacation by their Alma Mater.

It ought to be evident that seminarians, like other human beings, cannot all be treated alike. Modern advances in educational methods emphasize the necessity of treatment accommodated to the individual and calculated to bring out the qualities peculiar to his native endowment of character and talents as opposed to the plan that might best be denominated the military system in education, which pays scant attention to the individual and reckons him a nuisance if he asserts himself. A colorless uniformity may be an excellent feature in the units of an army, and is a welcomed convenience in an orphan asylum, but in the priesthood we are looking for the development of higher qualities—a manly self-reliance properly combined with priestly virtue and the instinct of obedience to ecclesiastical authority. On the other hand the feeling is growing that the responsibility of the seminary for the welfare of its students extends over their entire course and that this responsibility will not bear punctuation which such long periods as three months during every one of the five or six chapters of a seminarian's life history.

It is being brought home to us more strongly every year that many of our students do not get out of their vacation the building-up needed to restore the strength they expend during the previous nine months of routine and study. The need of some place of relaxation, with all the advantages necessary to restore the health of those who have lost ground physically under the steady strain of seminary work, has been long apparent—often painfully so—here at St. Mary's. Unless the clerical student is decidedly athletic he is more or less apart

from others during the three months of his vacation, for the high standard of conduct expected of him by relatives and friends, and in fact by the whole parish, produces a certain constraint, and he is forbidden by the injunctions of clerical propriety from entering too freely into the social life of the young people about him. With a place like Camp St. Mary open to him he could terminate this existence whenever it became too irksome. Again it must not be forgotten that a number, by no means negligible, have to work during the summer. In some cases, with due moderation, this is a decided advantage, especially when it is farm work or an occupation that takes the seminarian out of doors. But just as often, the work is harmful to health, coming as it does after the year's confining duties and allowing no relaxation from the worry and mental strain of the year.

One can easily see, even from these preliminary considerations, why many do not get the relaxation and toning-up the vacation is designed to give, and return to us only partially restored or even wholly unfit to face the heavy work before them. A casual survey of the students who apply to St. Mary's Seminary will easily show an excessive number who are habitually in this run-down condition, so that they cannot take hold of their work effectively. They move along on a lower level of efficiency, getting imperfect results from the seminary training and facing the prospect of entering the priesthood with impaired health that may require years to restore and in some cases cannot be restored at all. No student should be allowed to drag along, a burden to himself, and to others, for lack of proper attention on his own part or on the part of his superiors to his bodily welfare. Students should not be left to fend so entirely for themselves during a large and critical part of the year, and be allowed only such means as they themselves can afford to repair the strain they have undergone during the previous nine months.

Now isn't there a mean between these two extremes—between the system of *laissez faire* and a system of unremitting vigilance and restraint? We believe there is and that we have found one by giving the seminarian an opportunity in Camp St. Mary to develop physically and morally under conditions of freedom. Looking first at the physical man, there are two

maladies to which seminarians, like all brain-workers leading an indoor life, are peculiarly liable—affections of the throat and lungs and nervous trouble. And this brings us straightway to the reasons for our choice of a mountain climate, particularly of the Adirondacks, for the location of our summer home.

When it is remembered that most of our students come from towns on the Atlantic seaboard or from low altitudes in the interior where the summer heat is oppressive and weakening, and would therefore fail by going to the seashore, to get the complete change necessary to secure the results we are looking for, the wisdom of the selection can hardly be questioned. But specifically, as to the first of the two maladies we have mentioned, tubercular affections, it requires no demonstration after the lifework of the late Doctor Trudeau to impress upon any one the importance of a mountainous climate such as that of the Adirondacks, not only as a remedy, but more especially as a preventive, against this insidious disease. And we wish to attract not sick and ailing students alone but also those who still have their health. We do not want to imitate the village elders in the fable who, instead of building a fence at the dangerous point of the highway at the edge of the cliff above their village, voted to furnish an ambulance down in the valley to gather up what was left of unlucky travelers. It is to be feared that we have depended too long upon the ambulance down in the valley.

But the value of the Adirondacks, and other mountainous regions like them, as a cure and preventive for nervous disorders is not so generally understood. Says Dr. Willis E. Ford, Medical Director of St. Luke's Hospital, Utica, N. Y., in a paper read before the American Climatological Association: "I am convinced that it [the Adirondack region] is destined in the future to attract general attention as a preventive of those conditions which grouped together are called by our foreign medical brethren 'the American nervousness'". Dr. Ford puts the question: "Does it afford any advantage over other rural resorts? And for nervous invalids does it present any advantage over the seaside or higher mountainous regions? In textbooks," he answers, "it is laid down as a principle that nervous invalids do better away from the

seashore and in moderate altitudes; though high altitudes are always to be avoided. These rules," he continues, " are found useful mainly because the circulatory apparatus is rarely in a normal state. The heavy barometric pressure at the sea level seems to oppress and to prevent the free elimination of excreta so essential to nervous invalids. On the other hand, high altitudes stimulate the heart to such rapidity that discomforts and even dangers arise. Hence the altitude of this western Adirondack country is theoretically perfect, and experience has taught me that nervous invalids do better here than elsewhere." We may supplement Dr. Ford's remarks by saying that what applies to invalids applies also to those who suffer from less acute nervous trouble or from a mere run-down condition of the nervous system and is a splendid *fence* for those in good health.

The emphasis placed on the influence of the mind on the body in sickness has attained almost the proportions of a medical heresy—perhaps through the impression made by Christian Science upon even those who profess not to accept it. There has been a tendency to ascribe too many ailments of students to pure timidity and fear about their health and to assume that there is nothing physically wrong with them. The disorder may not be so bad as to amount to an acute condition, and there lies the danger. A general condition of lowered vitality due to imperfect nutrition and assimilation even where the digestion seems to be good, will put a man in a sickly, spiritless state that is too often ascribed to timidity and lack of character. It will be said of him, and to him, that he merely imagines he is sick and that all that is necessary for him is to get his mind off himself, " brace up ", and show that he has some " backbone ", with other injunctions of a like cheering character. Meanwhile his condition becomes worse, and unless something is done to relieve him, becomes serious and may end in a thoroughgoing case of neurasthenia. He thinks himself that his condition is necessary, that it cannot be helped, that he has a congenital weakness and can never hope to be normal and strong with a man's full strength. The seminarian who is ailing in this way has usually been laboring under a double handicap which cannot justly be called imaginary: lack of proper exercise in the open air and excessive pre-

occupation about matters connected with his vocation and his studies.

As to the lack of proper exercise and fresh air, which are basic needs for normal living, there is in this matter the suggestion of a need for modifications in the seminary mode of life which is beyond the scope of this paper and outside the question of the seminarian's vacation. As to the second drag on the health of the seminarian, we again quote Dr. Ford. From the fact "that nervous prostration begins and often ends in a disturbance of the emotions only, leaving the intellect intact, while . . . insanity is not so common among brain workers that it can be said to be due to intellectual effort", and from the additional fact "that an active, outdoor life tends to keep a healthy emotional condition", he concludes "that great mental strain can be borne safely if there is occasionally a return to nature for relief to the emotions". And so for the young aspirant to the priesthood, the prolonged strain he is under during his preparation, while his character is being recast and set in a new mould, requires a sound body and ought to be offset by that periodical return to nature for the relief of nervous tension. It is this wholesome touch with nature that of all things the fagged brain and over-wrought nervous system need.

The emotional life of the seminarian has never been systematically explored from the point of view of the medical profession and particularly of the psychiatrist, but it may well be asked if a more thorough understanding of his emotional states would not enable those charged with his formation to meet his needs better and perhaps spare him many unnecessary obstacles to the wholesome and harmonious growth that would otherwise be perfectly possible. The development of a theological conscience, with its tendency to searching introspection and self-analysis, may amount to an overstrain and take on a morbid character if the physical constitution is weak or its laws are disregarded. "The emotions have more to do with the functions of organic life," says Dr. Ford again, "than the intellect. Intense excitement, great grief and even sudden and unbounded pleasure, all disturb the secretions and modify the nutrition of the body. Hence the diversions of society or the mad pursuit of pleasure do not restore an unbalanced nervous system

as does complete relaxation and that absence of all exciting feeling which is found in the wilderness." Many students, especially those of finer mould, require the soothing effect of mountain, lake, and forest, away from undue excitement and impressions that tend to harrass or upset a sensitive conscience. There they may literally vegetate and give full play to all the healthy, legitimate instincts of their nature.

We have insensibly passed from the sphere of the physical to that of the moral; and this is but natural when one considers how closely they are bound up with each other in the question we are pursuing. The growing sense of responsibility on the part of the seminary for the seminarian during the whole of his course of preparation for the priesthood extends to the moral and spiritual sphere also. It must not be lost sight of that the seminary training is planned for the purpose of working a profound transformation in character. Safety and thoroughness in the process can best be achieved when the bodily constitution is normal and healthy. We require a strict account of the conduct of the seminarian while away from us. We expect a certain standard to be maintained by him during his vacation. Since we make this demand and lay this strict obligation upon him, as the representative of the bishop and of the Church, should we not help him during that time to fulfil his obligations? Hitherto our responsibility ended with laying a burden upon him in the name of the Church. Does not our duty extend to giving him aid in the name of the Church? Surely we ought not merely to cast him adrift and say: "We are free of you now; take care of yourself as best you can for the next three months. Don't depend on us. Make no missteps during this free time you have and we will receive you back again." The Church owes something more than this to those who are preparing to dedicate themselves to her service.

Many, in attempting to meet the responsibility of the seminary, naturally think of the villa. But there are disadvantages in carrying the routine life and the restraints of the seminary into the vacation. The young man preparing for the responsibilities and problems of the priest in the parish is by this arrangement cut off for a period of five or six plastic years from all first-hand contact with the world in which he is to be

immersed immediately after his ordination. He is cut off from many perfectly wholesome impressions and influences that would enable him to understand and sympathize with the life and character of the people. There is the great warm, breathing world all round him, with its pulsing life and energy; and here he stands, unrelated to it, isolated. If he be a man, he will hunger to have some part in it and to mingle just a little with the rest of mankind. But he is girt about with his seminary rule and counsels of perfection which have now, alas! lost for him their sweet persuasive influence. It would be hard if a young priest after these years of isolation should find himself so out of touch with men and affairs that he has to begin at the beginning, where he left off as a boy, and take up his lesson in realities again like an overgrown scholar, tardily seeking to comprehend the influences and forces, often subtle and elusive and beyond logical analysis, that are the springs of human action.

The seminarian, like every other living thing, can stand only a certain amount of training. There is a more or less definite limit beyond which we cannot go. The same is true of all life. The pugilist must not be overtrained. Many a battle has thus been lost. The athlete must not be allowed to run stale. Many a rowing crew has lost the race because the limit of training has been overstepped. The overtraining of the human voice will rob it of the natural qualities of tone that are its most precious asset. There is a point beyond which training stunts development and defeats itself. This is especially true where the rational free will is itself the subject of discipline and training. And still more preëminently is this true when it is a question of training in the spiritual life. Too much training here, too rigid discipline, rather dwarfs than develops. We should never forget that the seminarian is endowed with rational free will, that he is a responsible agent; that his acts must be attributable to himself if they are to merit the reward we are all striving after; that compulsion is a disadvantage and can be tolerated only when it *must* be resorted to, as a necessary evil. No noble growth of character can go on without the willing coöperation of the seminarian himself. Rational human nature requires freedom for adequate self-expression. Beyond a certain point, in proportion as his life is restricted

by a rule from without, to which he does not generously respond, there is danger that he will lose in development of character, natural, spiritual, priestly.

The seminarian should, therefore, be given a respite from seminary routine and discipline. He should have an opportunity to live his life largely in his own way for a considerable period of his formation. He is going through a hard, a painful process. He must repress aspirations that are in themselves legitimate. For a time he has nothing to put in their place. Hence a dreary interval must often elapse between the time of his original renunciation and the formation of his priestly interests in the seminary. Now repression is a bad thing when resorted to alone. It is a law of physics, that bodies, if compressed in one dimension, tend to expand in another. So with human nature. The will cannot help seeking an object. Let us provide opportunity for it to seek an object that will be without reproach. We can easily sympathize with Father Dan, in *My New Curate,* in his reminiscence of the fox hunt in the good old days before the Maynooth Statutes: "We broke out into the open and with every nerve and muscle strained, and the joy of the chase in our hearts, we leaped onward to the contest. All the exhilaration and intense joy of youth and freedom and the exercise of life were in my veins." Even more to the point is the felicitous description by the Rev. D. J. Connor after a stay at Camp St. Mary: [1] "Let one be taught the exhilaration, the feeling of utter, glorious emancipation that come to one in flannels and overalls, wielding the axe in the balsam wood of the Adirondacks or lying down at night to sleep the sleep of the tired in the spruce-laden air of an 'open camp', and all other pleasures of summer will seem tame by comparison".

But the most important expansion is that by which character becomes ennobled; and this expansion is gained chiefly when seminarians are free to choose their own conduct and the previous training in the seminary has developed a sort of second nature which *inclines* to "whatsoever things are true, modest, just, holy, lovely and of good fame".[2] Then they really grow and expand. *O si sic omnes!* Coercive morality and enforced

[1] *Baltimore Catholic Review,* 27 November, 1916.

[2] Phil. 4:8.

spirituality will not produce a safe priest, for no scope has been given for the will to come out in the open and assert itself. It will rather stunt character and send the priest out a negative, uncertain quantity. After living under a set of rules during nine months, the seminarians need some such antidote as an outdoor life where they will not have everything prepared for them and their whole duty will not lie in the obligation to follow and obey. They need to develop sturdiness and ruggedness of character while at the same time preserving the innocence of life that is the only possible foundation of the priesthood. While we must have a chaste generation in the priesthood, we do not want a race of emasculated, weak young men, over-meek and timorous, who are helpless, once they are thrown out of the beaten path; who shrink from adventure and new and untried ways; who are dull to see the good in anything new; who have no interest in progress; who are stagnant and without enthusiasm—" finished and finite clods, untroubled by a spark ".

Our educational methods would be wanting if they tended to bring up and develop this ambitionless, spineless type of priest, who would be at a loss to make ends meet in a country parish and destitute of new, helpful ideas in a city parish. The way one spends one's leisure time is a test of character. Now when we speak of a certain amount of freedom for the seminarian, we have in mind, not only the negative aspect of a vacation minus restraint, but *opportunity* to develop self-reliance and initiative, and above all to learn how to overcome practical difficulties and to adapt himself to circumstances when they are out of the beaten track. In many cases the seminarian knows but one environment, the constricted sphere of his own home and neighborhood. He is ignorant of the outside world. And what is especially to the point here, he is frequently ignorant of the great world of nature, with its forest and mountains and waters. Put many of them out there and they are at a loss how to handle themselves. They are used to all the artificialities of modern existence. Most of their lives they have had others to depend upon and have been accustomed to have things done for them, to be told what to do and to be shown how to do it. They get everything served up to them in the banquet of life in its final form,

and it has the same deleterious effect upon their character as a predigested food has on the human stomach. Their pleasures are largely artificial. If they come from the city, they are lost without the amusements of crowded resorts — and shall we say "movies"?—and all the other devices by which gregarious man recreates himself. But the great elemental influences that nature is capable of exerting, these they are ignorant of. The solemnity and solitude of nature where God seems palpably manifest, and out of which He speaks to us, in the very voices of the wind and the sighing and murmuring of the trees: the symbolism of nature with its manifold aspects and moods, the quiet in which the soul touches God, they may never have known. Of course students preparing for secular pursuits show the same limitations; but the cultivation of a reflective habit of mind and the ability to withdraw without disquietude from that world which bears the imprint of man's hand—the "garish day" and artificial amusements of city life—and to take delight for a time in the creation as it has left the hand of God, is a condition especially to be desired for the formation of those who are to be set apart from men and to be in the world but not of the world.

Now we feel that Camp St. Mary helps to meet these needs in the formation of the young priest. "One of the fundamental features of it is that attendance is purely voluntary. Anything like compulsion would be out of place, as it would rob the vacation of its charm and destroy the spirit that we hope will always be the characteristic spirit of the camp".[3] No benefit would be gained in the long run by compulsion. The camp will take greater hold on the sympathy of the students by being simply offered to them. We rather look to the formation of a tradition in the matter and the gradual acquisition of a taste for such a vacation, if indeed a taste for what is the most natural thing in the world and most responsive to a deep-seated and elemental yearning can be called "acquired". Nay, rather, the man who hasn't any of that lurking somewhere in his breast is "fit for treason, stratagems and spoils". Moreover, if, as many of them are beginning to do, seminarians choose such a vacation in preference to one less in accord with

[3] Announcement to Students of St. Mary's Seminary, 1915.

their ideals, if they thus select the manly, aye, and priestly, thing for themselves, so much is gained for character. Hence it is a basic principle at Camp St. Mary that no one is wanted there who does not come of his own accord.

Another feature of the camp is that the largest possible amount of liberty is accorded to the students once they are there. In a boys' camp there is necessarily an element of discipline. It is one of the prominent features of the camp experience for the growing boy, and is an element of attraction. But in a camp for seminarians the main feature should be just the opposite—a liberation as great as possible from restraint; for this is one of the essential ends of their vacation. The living conditions of the camp have been thought out with this end in view. A common sleeping pavilion was proposed to some of the students. They frankly told us that such a plan, by grouping the students together for sleeping, would resemble the dormitory system of college and necessitate a considerable amount of discipline to assure the comfort of those who needed their sleep or objected to being kept awake too long at night. "And that is the very thing we want to get away from," they said. So the original plan was adhered to, —that of locating the men in small groups, of three or four in "open camps", placed far enough to be out of earshot of one another. Thus each group is left to work out its own problem and establish its *modus vivendi* after its own fashion, with the fond hope that the motto for each may be: "Quam jucundum est habitare fratres in unum!"

While it is expected that the seminarians will lead during vacation the kind of life that is fitting for young men preparing for the priesthood, it is left entirely to themselves to determine how far they will comply with the directions given to them in the seminary, just as it is left to those who spend their vacation away from the camp. It is a good thing to let it be seen what the seminary training will do—how deep an impression the seminary training makes. We believe it is profound and lasting. But even if it were only skin-deep, it would not help matters to force students against their will to observe spiritual exercises they would get rid of as soon as they were left to their own devices. No more harm will follow from leaving them free as to this matter in the camp than in

their own homes. On the contrary, if example and mutual respect count for anything, the odds are in favor of the camp.

The camp also aims at giving the seminarians plenty of opportunity to develop self-reliance and resourcefulness. Several camping expeditions in which the students were put absolutely on their own resources, were made to distant points in the Adirondack region during the past summer. Journeying for several days, either by canoe through lakes and rivers or afoot for mountain climbing, the seminarians demonstrated their ability to take care of themselves in situations requiring pluck and good judgment; and returned, tired out, but always in glorious spirits.

We may sum up the philosophy of the camp by saying that it means the conservation of the most precious energy, in a sense, in the world—the strength and life of a priest. This is at least its primary and immediate purpose. We do not want to send out into the priesthood, and into the world's moral and spiritual battlefield, ailing and sickly young men, but virile representatives of American manhood, who will have influence because they have sound constitutions as well as piety. In the words of an eminent physician, " If a man is to have influence he has got to be strong". Not muscular strength so much as the strength of a well-balanced physical constitution and nervous system. The body is meant to be the instrument of the mind and heart; if it is weakly, it will but clog them. There are great souls that have had weak bodies; and great merit may be acquired by patiently bearing the ills of bodily infirmity, just as it is acquired by bearing any other cross that God sends us. But ordinarily when health can be preserved or restored, it is simply squandering the goods of the Creator to neglect to take the necessary measures. The average man needs his strength, and even the superior man is more fitted to bear the burdens of others when he has the strength that is released by freeing him from sickness and the necessity of bearing ills of his own. The camp stands outspokenly for greater care of the body. There should be some educational work carried on in the seminary to teach the seminarian how properly to care for his health. Not that he should be a valetudinarian and fear to exert himself for the good of his priestly work; for the idea of physical efficiency and conservation of

energy in the priest does not mean a selfish and un-apostolic shrinking from sacrifice. It means that one needs to have a great deal of strength that one may generously expend it in the service of his Master. The seminarian who neglects to take the proper care of his health so that he cannot do his full share of work in the sacred ministry is just as truly depriving the people of their due as if he squandered his time in idleness while supposed to be discharging his priestly functions. One abuse is voluntary *in se*, the other *in causa*. He should never forget that his strength and health belong to the faithful and all who need him; it is not exclusively his own, for it has been dedicated to them with his ordination.

In the conception of Camp St. Mary it has been the aim to give the best that could be had—in location, climate, altitude, in the adaptability of the country for camping and in the beauty of its scenery. If the philosophy of Camp St. Mary is a sound philosophy, then, with these unsurpassed advantages of location, its future is assured. The inexhaustible charm and mystery of the region, with the wild beauty, that never palls, of its lakes and mountains and the vast freedom of its forests, make the camp a spot that will never fail to attract the spirit of youth and awaken the instinct for discovery and achievement, so characteristic of American manhood, in the young men who are moving on to the priesthood—the hope of the Church in America.

CHARLES E. BOONE, S.S.

Baltimore, Maryland.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLAE AD R. P. D. FELICEM AMBROSIUM ARCHIEPISCOPUM S. IACOBI DE CUBA, CETEROSQUE CUBANAE REIPUBLICAE EPISCOPOS, DE FOVENDA POPULARI PIETATE IN ALMAM DEI MATREM.

Venerabiles Frates, salutem et apostolicam benedictionem. —Venerabilis Frater Titus, Archiepiscopus tit. Lacedaemoniensis, Noster apud vos Legatus, proxime certiores Nos reddidit Decretum quo, vestris annuentes precibus, almam Dei Matrem renuntiavimus principem Reipublicae istius patronam, popularibus vestris exspectatum gratumque adeo fuisse, ut in omnium ore ac sermone statim versata res, omnium statim animos laetitia affecerit. Recreat Nos, venerabiles Fratres, haec iuncta cum grati in Nos animi significatione fidei pietatisque christianae testificatio, eademque in spem erigit fore ut, hortatu atque exemplo vestro ac reliqui omnis Cubani Cleri, avita religio in Virginem augustam tam alte radices firmet in istis civitatibus atque adeo floreat christianae vitae laudibus, ut omnia vobis bona pariter cum illa advenisse laetemur.

Quam spem Nobis vobisque communem ut divinae gratiae subsidia curaeque vestrae ac labores ad optatum adducant exitum, testem benevolentiae Nostrae apostolicam benedictionem vobis omnibus, venerabiles Fratres, Clero populoque unicuique vestrum tradito libentissime impertimus.

Datum Romae apud S. Petrum, die XXI augusti MCMXVI, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

S. C. CONCILII.

INDULTUM CIRCA ALIENATIONEM BONORUM ECCLESIASTICORUM IN STATIBUS FOEDERATIS AMERICAE SEPTENTRIONALIS.

Beatissime Pater,

Cardinalis Archiepiscopus Baltimorensis, nomine etiam Episcoporum omnium dioeceseon Statuum Foederatorum Americae Sept., humiliter postulat novam benignam prorogationem indulti diei 12 iunii 1906, quo, attentis peculiaribus circumstantiis in quibus dictae dioeceses versantur, Ordinarii non adstringantur ad servandas solemnitates a iure canonico statutas circa alienationem bonorum ecclesiasticorum seu quando agitur de bonis ac fundis dioeceseon permutandis, hypothecis imponendis aliisque agendis quae speciem alienationis prae se ferunt.

Sacra Congregatio Concilii, auctoritate SS. D. N. Benedicti PP. XV, expetitam prorogationem benigne impertita est ad aliud decennium, iuxta formam enunciatae concessionis.

Datum Romae die 31 iulii 1916.

J. CARD. CASSETTA, *Praefectus.*

L. * S.

O. GIORGI, *Secr.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

7 August: The Right Rev. Patrick Thomas Ryan, Titular Bishop of Clazomene, and administrator of the Diocese of Pembroke, appointed Bishop of Pembroke, Canada.

29 August: The Right Rev. Daniel Cohalan, Titular Bishop of Vaga, and Auxiliary to the Bishop of Cork, appointed Bishop of Cork.

29 August: Monsignor Antonio Isoleri, of the Archdiocese of Philadelphia, made Honorary Chamberlain of the Pope.

30 August: Monsignor Hugo O'Reilly of the Diocese of Dromore, made Privy Chamberlain supernumerary of the Pope.

6 September: The Right Rev. Michael O'Doherty, Bishop of Zamboanga, made Archbishop of Manila, Philippine Islands.

6 September: The Right Rev. Maurice Patrick Foley, Bishop of Tuguegarao, made Bishop of Jaro, Philippine Islands.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER to the Bishops of Cuba exhorting them to foster devotion to Our Blessed Lady.

S. CONGREGATION OF COUNCIL grants to the Bishops of the United States another ten-year extension of the indult concerning the alienation of ecclesiastical property.

ROMAN CURIA gives list of recent pontifical appointments.

SCHOLASTIC TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have no intention of entering upon an extended criticism of an article in the October number of the REVIEW " On Understanding Scholastic Formulas ". Life is too short, and time is too precious, to be wasted in that way. But I do deem it needful, in the interest of a sane interpretation of received scholastic teaching, to make a few observations. And I wish to set myself right where the one who signs his name to that article persists in setting me wrong.

Let me say at the outset, that I am not at all sure that I always grasp the writer's meaning. His labored attempts at explanation appear to me at least to involve the matter in a denser darkness. It seems to be distinctly a case of *obscurum per obscurius*.

Thus, to tell us that the English equivalent of " potentia " in the aphorism, " Formae educuntur de potentia materiae ", is " impotency, impuissance ", is surely to darken counsel. Of course I " eschewed the French word ", or rather I ignored it, not for the reason given, but for the excellent reason that it means just " impotence, impotency ". Had the writer paid due regard to economy in language and purity of diction, he would never have used it at all. But there is the third expression, " or possibility ". Of this I say that if " potentia " really means " impotency ", it cannot at the same time and in the same context mean " possibility "; for the two terms con-

vey ideas that are poles apart. My objection to "possibility" as a proffered equivalent of "potentia" is that it is too vague, too indefinite. "Potentia" is the specific term, and means more than "possibility". It means, as I have defined it, the inherent capability of a thing to take on a new mode of existence. And "potency" or "potentiality", in the context, is its nearest English equivalent.

There is in oxygen and hydrogen an inherent capability of uniting in certain proportions to form water. This is not in nitrogen and carbon, nor in any other elements. And so in oxygen and hydrogen water exists in potency, not in mere possibility; in nitrogen and carbon, on the other hand, it does not at all exist. Here, indeed, is your "impotency" in the proper sense. Now if water exists potentially in hydrogen and oxygen, or, as the writer puts it, if these two elements are "in potentia" to be transmuted into water, the substantial form of water must exist in them potentially, for water is water precisely by virtue of its substantial form. I would ask the writer whence the substantial form of water comes, when these elements are transmuted. Immediately before the union of the two, it does not exist in act; it does not come by creation, for it is not a subsistent form; it existed in possibility before the elements were at all created; therefore, since it is a distinct entity, though not separate from the matter that it informs, we can only say that it was educed from the potency of the elements.

The writer professes to be amazed at my saying that fire is educed or elicited from the potency of wood: "If fire is educed from wood, then you have a new substance *apart* from the matter out of which it has been educed". The italics are his, the amazement is mine. Who ever could imagine such a thing! Of course the fire elicited from wood does not exist apart from the wood; the fire elicited from coal does, but that's another fire. And so the substantial form of fire elicited from wood fulfills exactly the essential conditions of eduction: "that the form be brought to being *in the matter* [certainly not apart from or outside of it], that it be *dependent* on the matter [when the wood is consumed the fire goes out], and that it constitutes the formal principle of the compound *with the matter* [which, in this case, is the wood that is burning]".

There is a close analogy between fire and life, which it may be interesting to note. While the life that is in the organism gets its aliment, it survives; when the aliment is no longer supplied, it ceases to exist. So does fire survive only as long as you give it fresh fuel. And as organic life energizes in the material organism, and never apart from it, so fire energizes in the inflammable material, and never apart from it.

Let me say here, that I have never studied Father Pesch, I mean, his philosophy. But I have studied St. Thomas, and when he declares that "it is not a right expression to say that the form is produced in the matter, but rather that it is educed from the potentiality of the matter", I feel that in following him, I am safe. Nor do I shrink from expressing the famous aphorism in plain English, thus: "Forms are educed from the potency of matter". For here, too, I am following a great authority—one who was a distinguished disciple of St. Thomas before I got my first lesson in philosophy, and before the writer in the REVIEW was born. In *The Metaphysics of the School*, Vol. II, chap. iii, art. iii, Father Harper, S.J., treats at length of "the Eduction of bodily substantial Forms out of the potentiality of matter". The writer may still say that this, "besides making nonsense, is not even a roundabout approach to convey the genuine gist of what is intended by the scholastic" formula. But his saying so will only serve to suggest to some minds at least the humorous notion that is immortalized in Landseer's famous painting, *Dignity and Impudence*.

The writer, with his customary cocksureness, sets down "seminal causes" as a misnomer. He forgets that even the "material cause" is a true cause. And the expression "seminales rationes" implies more than material causality, more than pure passivity. For the writer's benefit, and for that of others who may be interested in the matter, I will transcribe part of what Father Harper has on this subject in his Glossary, at page 412 of Vol. III: "*Seminales Rationes*: *Seminal reasons, causes.* The following is the explanation given of them by St. Thomas: 'It is plain that the active and passive principiants of the generation of all living things are the seed from which all living things are generated. Wherefore, Augustine appropriately calls all the active and passive forces, which are principiants of generation and of natural changes, *seminal causes*.

Now, such active and passive qualities can be regarded from a manifold point of view. For, in the first place (as Augustine has it), they are principally and primordially in the Word of God Himself as Ideal Causes. In the second place, they are in the simple bodies [elements] of the material creation, in the which they were simultaneously produced in the beginning. Thirdly: They exist in those entities which are produced from universal causes in successions of time. . . . Fourthly: They exist in the seeds which are produced from animals and plants. And these, again, are compared to other particular effects as the primordial universal causes to the first effects produced.' What is it that we learn from this declaration of St. Thomas? That the material universe 'is pregnant'—to borrow a saying of St. Augustine, quoted by the Angelic Doctor in the same Article—'with the causes of things that are coming to the birth.'"

All organic life thus existed potentially in the seminal causes that are sown throughout the material universe. But just as, in the first institution of things, it could be educed from the potentiality of the elements only by virtue of the Word of God, acting as First Cause in the order of nature, but without the coöperation of second causes, that is to say, without the living organisms which did not as yet exist; so now it can be propagated, that is, maintained and fed evermore from the storehouse of its seminal causes, by virtue of the same Word of God, acting as First Cause in the order of nature, but with the coöperation of the living organisms instituted by Himself.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

EXTREME UNCTION AND THE BEATIFIC VISION.

While the influence of Extreme Unction in affecting the life of the soul on its departure from this world has long been a fascinating theme for theologians, it is to Fr. Tecklenburg that not a few readers will owe a notable development of interest in this subject, through his popular presentation of one of its most important aspects in the September number of the REVIEW. For his support in contending that in particular cases Extreme Unction may eliminate Purgatory from the life

of the departed soul, Fr. Tecklenburg mainly relies upon the scholastic theologians. Consequently I hope neither he nor your readers will think it inopportune on my part if I briefly show how the scholastic doctrine that Extreme Unction fits the soul for the immediate reception of the Beatific Vision has not only excellent foundations in tradition, but also in the Holy Scriptures; and that it is also clearly confirmed by the words of the prayers that are used in the Roman Liturgy for the administration of this Sacrament.

Striking indeed are the words of the Roman Liturgy: "Introeat Domine Jesu Christe, domum hanc sub nostrae humilitatis ingressu aeterna felicitas, divina prosperitas, serena laetitia, caritas fructuosa, sanitas sempiterna." These words clearly mean that a petition is made that, as the sick man lies on the threshold of eternity, still in the tabernacle of the body, there may come upon him eternal felicity, divine prosperity, serene joy, fruitful charity, and everlasting health. In other words, the person prayed for is to have at once as the result of the Sacrament, if fitting dispositions be present, a foretaste of Heaven and become fit for the immediate enjoyment of the Beatific Vision.

To detail the traditions on this subject would be a work of long research. It is unfortunate that, except for a few fragments, the early commentaries on St. James's Epistle, by Clement of Alexandria, Didymus, St. Augustine, and St. Cyril of Alexandria have been lost, for they are the very places in which must have been found the earliest views of theologians on the subject of Extreme Unction—views, we may be sure, based on apostolical authority. This loss, and not the Discipline of the Secret, as thought by Binterim, explains the comparative paucity of early testimonies, which are also the fewer owing to the lack of systematic sacramental theology before the time of the Scholastics. The principle of development is also to be taken into account. It is not to be expected that the early Fathers and theologians would necessarily define in fulness every detail of the doctrines of the Church, particularly when in their opinion, as we may believe, the Holy Scriptures seemed sufficiently clear upon the subject. Even Origen, usually fertile in exegetical ideas, has nothing relevant to the question of the preparation of the soul for the Beatific

Vision, by Extreme Unction. Nor has Tertullian. Perhaps the most illuminating passage on this theme in what is virtually the ante-Nicene period, is the "Sacramentary of Serapion", who was bishop of Thmuis in the Nile Delta, and a friend of St. Athanasius. In the seventeenth prayer of this work is a form for consecrating the oil of the sick, in the course of which God is besought to impart to the oil a supernatural efficacy, "for good grace and remission of sins, for a medicine of life and salvation, for health and soundness of soul, body, spirit, for perfect strengthening. This may lack the explicit clearness of St. Thomas's comment upon Extreme Unction: "Immediate disponit ad gloriam"; but it shows with sufficient clearness the doctrine of the period.

Our principal authority, however, for contending that Extreme Unction prepares the soul for immediate entrance into Heaven is the Epistle of St. James, chapter V, verses 14 and 15: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him." The words of the original Greek are striking in verse 15: **Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος, κἂν ἁμαρτίας ᾖ πεποιηκώς ἀφεθήσεται αὐτῷ.**

The striking words in the above passage are **σώσει** and **ἐγερει**. Let us deal first with **σώσει**. This word would certainly not be used to denote any bodily restoration to health that was not accompanied by complete health of soul. In his commentary on this passage Bishop McEvilly explains **σώσει**: "save", i. e. restore him to health, should it be expedient for his salvation, or save his soul in the life to come should he die."

Thus **σώσει** has a twofold significance, and therefore by the principle of parallelism there is good reason to believe that **ἐγερεῖ** has also a twofold significance. Suppose death occur, we are told by St. James: "the Lord will raise him up." What does **ἐγερεῖ** mean? One thing is certain. It is by no means the word that would be employed by New Testament writers to denote a mere bodily restoration to health on earth. It is a word of fertile significance. In the light of the principle of parallelism in its relation to **σώσει** and of its signi-

ficance in other parts of the New Testament our point becomes clearer. In St. Paul's Epistle to the Ephesians 5 : 14 are the words: ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ χριστός, which refer of course, to the spiritual resurrection of the soul from sin, and which had been suggested, it is thought, by Isaiah's prophecy of the spiritual resurrection of Jerusalem in ch. LX, 1: "Arise and be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee."

Let us now pursue our quest of the meaning of ἐγερεῖ. Suppose death occur, to what place is the Lord to raise up the departed soul, of this text? It cannot be Purgatory, for if so, what would be the use of Extreme Unction in this case? The soul of the sick man could reach Purgatory without its help. A state of perfect contrition or of attrition with the sacrament of Penance would suffice to bring the soul to Purgatory. So as Purgatory is clearly eliminated from the case, the place to which God will raise the sick man after death must be Heaven. And the resurrection of the soul must be of an immediate kind. There are only four possible places for the departed soul—Heaven and Hell, Purgatory and Limbo. Purgatory is out of the question in this case. So where is the departed soul to be kept waiting? It is impossible to believe that the soul upon whom while still on earth have come "eternal felicity, divine prosperity, serene joy, fruitful charity and everlasting health", as we know from the Roman Ritual has actually taken place in case of proper disposition, shall after death become a prisoner in Purgatory. There is certainty of salvation in Purgatory of course, but we can hardly term it a place of "eternal felicity", even in its brightest aspects. Further, the words of the Ritual make the idea of Purgatory impossible in such a case, for what could be more unreasonable than to give a man a foretaste of Heaven upon earth and then to send him to a place where he would be deprived of the vision of God, and suffer agonies because of his deprivation. There is no such cruelty as this in God. He would never give a man a glimpse of Heaven and then banish him from His Presence, though the man was fully penitent and wishful to be with Him. The soul that is sent to Purgatory has never, we may be sure, known for a moment the "aeterna felicitas,

divina prosperitas, serena laetitia and sanitas sempiterna", of which the Ritual speaks. The soul that is sent to Purgatory has the desire for eternal felicity, but has not a sufficient degree of the habit of intellect which qualifies for its enjoyment. This sufficient degree of habit of intellect, we may conclude from the Ritual, is conferred by Extreme Unction, when the proper dispositions are present.

But what, it may be asked, about the question of satisfying for sin, and the fairness of rewards in Heaven? Why, it may be asked, should a man who has committed many sins on earth, immediately receive the Beatific Vision, as the result of his penitence at the last moment and the subsequent receipt of Extreme Unction? Yet a similar question might be asked about Baptism. Why should a great sinner who has spent the greater part of his life outside the Church and then should die immediately after baptism, be admitted to Heaven? Yet it is certain that he would be admitted. Baptism confers a capacity for Heaven. This capacity is lost by sin, but more or less revives on absolution and is wondrously quickened and intensified by the fitting receipt of Extreme Unction. By Extreme Unction the dispositions of sorrow for sin are deepened and the capacity for divine love increased to a vast degree. Thus by the intensity of sorrow for sin and of love of God, satisfaction is made for sin, in union with the satisfaction of Christ.

But is it fair, asks some critic, that a man may lead a bad life and then get to Heaven at the last moment and be placed on a par with the Saints? This is the sort of question that Ingersoll used to ask. The reply is simple. The penitent sinner with a load of guilt who is baptized at the last moment, and receives Extreme Unction with proper dispositions will get to Heaven but will merely enjoy a limited measure of the Beatific Vision. The penitent thief on the Cross received the Beatific Vision without suffering in Purgatory. Yet it is impossible to suppose that he was placed on a level with the greatest saints. His capacity for the Beatific Vision would be limited. There would doubtless be aspects of the Beatific Vision which he would never comprehend, yet he would be perfectly happy. All his longings would be satisfied, but it is impossible to think that his enjoyment of Heaven would be as intense and multi-

form as that of St. Teresa or Blessed Margaret Mary. Thus Extreme Unction will work no unfairness. It will enlarge the capacity for enjoying Heaven in varying degrees in proportion to the dispositions and to the merits that have adorned the life. It will develop the spiritual life, at the last moment to the degree demanded by celestial exigencies, and will largely determine the spiritual status with which the soul will enter Heaven.

That the Blessed Virgin Mary received Extreme Unction is a tradition favored with the authority of Suarez. It is certain that to the most perfect of all creatures God would furnish the most perfect preparation for her wondrous destiny. Now God's method of conducting mankind to eternal felicity is by means at once sensible and supernatural, that is to say by the sacramental life.

Every sacrament has its special grace to communicate, its special part in the scheme of salvation. Consequently God would omit no sacrament that could bless the Virgin Mary. Tradition says that though she did not externally receive the Sacrament of Orders, she received the grace of it, as is confirmed by her title of "Virgin Priest". So there is every reason to believe that in her last moments she received the Sacrament of Extreme Unction. It would serve a special end in her case. She was intended to receive the Beatific Vision in an extraordinary degree. She was to receive it with a fullness unknown to angels or saints. She was to be Queen of Heaven throughout eternity. Now in her case Extreme Unction would increase her capacity for the Beatific Vision in a degree proportionate to the demands of her unique destiny, and to the fact that by no other creature could it ever be received with such perfect dispositions. Therefore we may well believe that Extreme Unction played a momentous part in the last terrestrial moments of the Blessed Mother of God.

London, Canada. H. T. E. RICHARDS.

THE "BEADS OF THE WAY OF THE CROSS."

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September number of the REVIEW Fr. Woywod mentions the "Beads of the Way of the Cross" as not serving

for the gaining of the indulgences attached to the Via Crucis. A writer in the same number explains that the expression "Beads of the Way of the Cross" refers really to the crucifix attached to the beads, since only the latter (if sufficiently large to have the figure of Christ in raised material) can be indulgenced.

Will you let me say that the "Chaplet" of the Holy Way of the Cross was actually in existence and granted to the Vincentian Order by Pope Pius IX and also by Pius X. But it was later withdrawn by a Decree of the Holy Office (24 July, 1912) inasmuch as it appeared an unnecessary multiplication of privileges in regard to the Via Crucis which could already be gained by the infirm or those lacking proper opportunities to make the ordinary stations of the Cross, by means of a crucifix blessed for that purpose.

Hence the Indulgence attached to the "Beads of the Way of the Cross" is no longer in existence.

A. K.

THE PRIEST AND THE AUTOMOBILE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I want to tell you about my Pierce Arrow car. After reading the article of a "Country Curate" in the October REVIEW my assistant determined to buy a small automobile, and, taking his savings for the last dozen years, he purchased a six-cylinder "chummy" roadster, and invited me for a ride. When he announced that it was at the door, I went out, thinking he and I would be the only occupants in this "chummy" roadster. But to my amazement I found huddled in the rear seat no less than three holy nuns, one of them, of course, his sister, and I could do nothing else than get in the front seat, and we started off. Everything went smoothly until we got in the traffic crush at Main and High, when, bang! the left rear tire blew out with a roar that attracted the attention of everybody for a square. The "moniales" did not know what had happened, and they manifested the usual feminine lack of tranquillity on such occasions, much to my embarrassment, while my assistant lost his head completely, took his foot off the accelerator, and choked his engine. There we were, the five of us, all vowed to some kind of poverty, all disciples

of the meek and lowly Nazarene, in the most conspicuous machine on the street, blocking traffic in four directions. My assistant worked frantically, but could not get the self-starter to commence, so nervous was he, until finally the giant traffic policeman, with the motormen of three lines of trolleys, and some other bystanders shoved us out of the way. I rather incline to the opinion that the policeman lost his membership in the Holy Name Society on that occasion, while the mortification of the nuns was beyond description. It was just about 12 o'clock, their lunch time, and the Mother Superior would think they had escaped unless they reported promptly, so I suggested that they take a street-car back home to their convent, but they said they were not dressed for the street. There we were, marooned in front of the Grand Hotel, with a saloon on each side, waiting while my assistant telephoned for a repair man to put on a new tire. This occupied fully half an hour, during which time we had a large audience, and their remarks were not always unto edification. Just as we were getting ready to go, who rolls along in a magnificent eight-cylinder racing car but Father Dan, my old classmate, whose parish is about 25 miles away. "Just on my way to see you," he said, "to invite you over for Confirmation next Sunday. My housekeeper, Sarah, is a good chauffeur; she is going to drive the Bishop over, and she can stop for you, too. So come along. Sarah will give you a fast ride, for she takes every hill on high." Just as he proudly delivered himself of this eulogy of his housekeeper, whom did I spy coming along the street but my old friend, the traveling man, whose remarks about automobiles I communicated to you a couple of months ago. I could do nothing else than introduce him all around, and at once Father Dan began to disparage my assistant's machine, and to praise his own, saying he had done 40,000 miles in it this year. "I did not know," said my traveling friend drily, "that there were such extensive parishes in this diocese."—"We must be going," I said, scenting trouble, and as we passed the Pierce Arrow plant on our way home, I said to my assistant, "Just drop me off here, and don't wait; I want to talk to these people about my car."

I cancelled the order for that Pierce Arrow car, and walked home. I don't think now I want to buy even a "Ford".

REMOVABLE RECTOR.

THE "Y. W. C. A." IN AMERICA.

Qu. What should be the attitude of Catholics toward the "Young Women's Christian Association"?

Should we look upon it as a distinctively Protestant organization, or as undenominational?

Should Catholics join it, support it, or encourage it in any wise? In a mixed club, such as is formed in department stores, should Catholic members protest against the club's taking as a body an active part in supporting such an organization?

Resp. To answer properly the above questions, we must first get clearly defined notions regarding our communication with professed Protestants—that is, with people who do not accept or recognize the Catholic Church as the Church of Christ.

1. We are bound as citizens and members of the commonwealth to coöperate with our fellows in all that makes for the elevation of morals, whether based upon the natural law only, or upon certain convictions arising from the teaching of the Decalogue or the Gospel. We are similarly bound to take active part in all that makes for the lessening of suffering, destitution and misery, as well as for the propagation of harmony and peace.

2. We are also obliged to maintain the high standard of Catholic doctrine and practice according to the Law of the Gospel and the direction of the Church of Christ commissioned to teach and interpret that Law.

3. Works done to promote justice, integrity of morals, charity, by non-Catholics do not lose their value in the sight of God when they proceed from religious or even humanitarian motives; though these motives may rest upon misconceptions of the Divine teaching.

4. Such action is not to be identified with false doctrine propagated under the plea of patriotism, philanthropy, or educational advancement, as is done by the "American Protective Association" (A. P. A.), and kindred organizations which in their constitutions and by their methods explicitly antagonize the Catholic Church.

5. There are bigots in every association, and at times they obtain control over local branches and divert the original purpose. The same is true in nominally Catholic organizations.

6. The "Y. W. C. A.", like the "Y. M. C. A.", is, according to its constitutions, organized for welfare purposes, to instruct the ignorant and elevate public morals. They do this on Christian principles as interpreted by the Protestant Church; that is to say, by private judgment. They are opposed to the Catholic Church only in so far as they misconceive her teaching, and they do not exclude Catholics from their benefits. They do not exact from their beneficiaries any explicit profession of faith or demand that Catholics deny their faith. They simply exact compliance with certain rules of external conduct, including prayer, and reverence during the public offering from those who happen to be present. That they are positively religious in motive, inasmuch as they call themselves Christian, indicates the sincerity of their purpose to live up to the standard of Christian teaching as they apprehend it.

They do not discriminate against Catholics, although they do not permit Catholics to manage or direct their work, because that work was organized by non-Catholic Christians—not to propagate opposition to the Church nor to exclude Catholics from their benefits, but to direct charity from the conscientious viewpoint of the individual, independent of the Church.

If there is any proselytizing in their activities it is that which is permissible to any man convinced of the good of his cause—unless that cause is morally bad—so long as it is done by methods that are fair and honorable. On these grounds the late Cardinal Manning openly approved, encouraged, and aided the "Salvation Army" of General Booth, which sought to withdraw thousands from the moral ruin of the London slums.

To answer, then, the questions proposed.

1. *Should Catholics look upon the "Y. W. C. A." as a distinctively Protestant organization, or as undenominational?*

So far as it requires our charitable coöperation in all works not distinctively denominational (in the sense of promoting Protestant *sectarian* worship, such as building of its temples or religious schools), we should take it for what it professes to be, namely, an undenominational, though Christian, association, for the promotion of mutual material helpfulness, on the

basis recognized by the general principles of the natural and Gospel laws.

2. *Should Catholics join it, support it, encourage it?*

So far as it is evident that the Association works for good without actively interfering with or misrepresenting the Catholic faith, it deserves the support and encouragement of Catholics. Whether they should join it, must depend on their own necessities, or on their opportunities for doing good without detriment to their religion.

3. *In a mixed club such as is formed in department stores, should Catholic members protest against the club as a body taking part in supporting such an organization?*

They should not protest against any measure that merely aims at supporting the "Y. W. C. A.", unless it is evident that the support of the particular measure is in favor of an exclusively sectarian or anti-Catholic purpose.

Peace and charity and mutual helpfulness make no distinction of persons. Catholics are never in danger when they coöperate with these, unless they are ignorant of their faith or lack the sense and courage to assert and defend it. It is the province and duty of the priest to see that they may be able to do so. Let him instruct them. This is the only effective antidote against interference with the liberty of Catholics who in non-Catholic organizations of mutual helpfulness are urged or forced by circumstances to coöperate with others for common interests of a material or social kind. We are here in the same position as we are with regard to the Public School. It may not satisfy us; but, unless we can organize for a better purpose, we tolerate it when it does not involve a denial of or opposition to our faith. Our Lord praises the Samaritan because of his charity to the man fallen among robbers. The Samaritans were undoubtedly heretics (or schismatics) in the eyes of the Jews. Yet it is hard to imagine that Christ would have censured a Pharisee for coöperating with the Samaritan in his work of mercy, so long as he did not repudiate the faith of Jerusalem in favor of the less perfect law of Mount Garizim. We are a mixed population and the opposition of non-sectarian Protestants is rarely so virulent as to be proof against Catholic argument.

ABSOLUTION OF RELIGIOUS.

Qu. Regarding the interpretation of the decree of S. C. of Religious, "De absolutione sacramentali religiosis sodalibus impertienda", dated 5 August, 1913, Sabetti says that this decree concerns only religious orders of men. I am told that some bishops interpret it to apply also to orders of women. Sabetti is very emphatic in his statement, while those who differ from him do not, so far as I know, quote any authority. As the matter is important, I would feel very much indebted to you for an expression of opinion.

Resp. There are two decrees relating to this question. The first is dated 3 February, 1913, and has for its scope, as the preamble distinctly states, to collect and coördinate in one decree, with some modifications, all the laws promulgated at various times and in various circumstances to regulate the sacramental confessions of nuns and sisters. The second is dated 5 August, 1913, and extends jurisdiction to absolve in confession all classes of religious who wish to avail themselves of a confessor other than the so-called ordinary confessor. There does not appear in the second decree any phrase or clause that would restrict the privilege to orders of men. Indeed, as the first decree expressly mentions nuns and sisters, the second would seem to have them in mind also.

This is the interpretation followed by "some bishops," according to our correspondent. It is regrettable that, although Sabetti gives the authorities for his interpretation, he does not give those in favor of the opposite view. Similarly, Dr. Freriks, in his recent work *Religious Congregations in their External Relations*, contents himself with saying: "Some authors, indeed, thought that the decree *In audientia* (3 August, 1913) . . . included also religious institutes of women. But the general opinion of Canonists denies this." Dr. Freriks evidently agrees with Sabetti.

KNIGHTS IN PROCESSION OF BLESSED SACRAMENT.

Qu. There is in this city a custom in some churches according to which the Knights of St. John march in the procession of the Blessed Sacrament during the Forty Hours' Devotion. The Knights are dressed in full regalia, wear their head-dress, carry their swords "presented", and march, some immediately before and some imme-

diately behind the Blessed Sacrament. Is this according to the rubrics?

Resp. The custom, so far as the attendance of military men in uniform is concerned, has all ecclesiastical tradition in its favor. The question of the proper place of the Knights in the procession is not, however, determined. There are precedents in favor of a guard of honor surrounding the baldachino, and, on the other hand, there are decrees which forbid admitting military officers to a place between the clergy and the reliquary which is carried in procession in honor of some saint. As to the wearing of head-dress, the matter must be decided entirely by local custom and the prescriptions of the military or quasi-military code, which decides what is proper for the men in question to wear in full parade-dress.

POSITION OF CANDELABRA ON ALTAR.

Qu. The high altar of our church has two projections from the sides, on a level with the *mensa* and distinctly a part of the altar, although bracket-like in shape. On these are placed the two single massive candlesticks that contain the candles lighted during low Mass. The objection was recently made by a casual visitor that this use is contrary to a rubric, which declares "that the two candles burned at low Mass must be placed on the gradine". This can hardly be accurate, as we consider that the rubrics do not consider the gradine at all. But the point I would like to have cleared up is, whether our "mass-lights" will pass as "on the altar". If I am not mistaken, this placing of the candlesticks was taken from the picture of a fifteenth-century church. The effect is balanced and dignified, but, if it is not lawful, we will, of course, do away with it.

A RELIGIOUS.

Resp. The decree quoted by the casual visitor is, very likely, that which was rendered in 1891 by the S. Congregation of Rites. The question asked was: "Whether during the celebration of low Mass (*Missa privata, seu lecta*) the two candlesticks with lighted candles should be placed on the table (*mensa*) of the altar or on the gradine (*super gradum superiorem altaris*)". The answer given was, "*negative* to the first part, *affirmative* to the second". Plainly, the decree, so far as regards the placing of the candlesticks on the gradine, is

not obligatory, but facultative. In other words, *it is allowed* to place them on the gradine. There is an older decree issued by the same S. Congregation in 1865 bearing on the question. The query then was whether the candlesticks should be placed on the altar, or whether it sufficed to have them attached to a wall which was so near the altar as almost to touch it. And the answer, affirming that the candles should be placed on the altar, ordered the discontinuance of the contrary custom, even though long-established. In the case before us, since the projections, although bracket-like in shape, are a part of the altar, we do not see that any prescription of the rubrics is violated. There is, it seems to us, no reason why the present arrangement should be changed.

THE SMALL NUMBER OF CHRISTIANS.

Qu. The author of the paper entitled "The Small Number of Christians in the World" has explained very ably that, considering the obstacles which beset it, Christianity has been a splendid triumph and not a dismal failure. A warrior that holds an army of men at bay with only a handful of fighters under his command is surely a greater hero than a leader who conquers by overwhelming numbers. The Church was not only the handful that held the hosts of heathendom at bay; it even made inroads into paganism. So far as the article goes in describing these conditions, it was, doubtless, true to its theme; but it was merely historical. It was at most an apology for the Church's position. What I should like to see would be a consideration of the underlying causes and reasons why God, who is all-powerful and all-wise, who wishes all men to come to a knowledge of the truth, permits that so many, through no fault of their own, never attain a knowledge of Christianity. A clean-cut answer to this question would greatly please AN INQUIRER.

Resp. Alas, neither the writer of the article "The Small Number of Christians in the World", nor any other authority could hope to satisfy such an inquiry. Scripture, the Church's liturgy, the candid confessions of the greatest theologians, all aim at driving home the lesson that there are limits to our instinct of inquiry and that it is futile, sometimes irreverent, for us to try to penetrate the mystery of God's ways or fathom the depths of His counsels.

RENEWING THE HOST IN THE LUNULA.

Qu. In the October number of the REVIEW (Vol. LV, p. 430), you state: "It would be distinctly contrary to the general legislation on the subject, to keep the Host in the lunula after It had been consecrated for ten days". Noldin [1] says: "Hostiae consecratae frequenter, i. e. singulis quindecim diebus, vel saltem singulis mensibus renovandae sunt, nisi adjuncta loci et temporis frequentiorem renovationem exigant. Quoad renovationem idem de majore quoque hostia in ostensorio exposita valet". And Lehmkuhl [2] says, regarding the "frequenter renovabit": "Praxis communis et statuta dioecesana, immo etiam conciliorum provincialium Romae recognitorum, id ad quatuordecim dies extendunt". He then quotes Benedict XIV, Clement VIII, and Innocent IV, adding these words of Gardellini: "Quodsi ad quindecim dies protrahatur renovatio, non id reprobandum culpaeque vertendum". This same opinion of Gardellini is quoted in Vol. I of THE ECCLESIASTICAL REVIEW, page 144. All of these authors, it is true, say that, in exceptionally damp or hot climates the "semel in hebdomada" must be followed. It therefore seems to me that your statement quoted above, "It would be distinctly contrary to the general legislation", etc., should be corrected.

Resp. As was pointed out in the first volume of the REVIEW in the article to which our correspondent refers, the whole question turns on the meaning of the word "frequenter," which expresses what we may call the general legislation on the subject. The particular prescriptions, "once a week", "once every two weeks", "once a month", are interpretations of this. It is to be noted, however, and indeed our correspondent himself adverts to this in his quotations as well as in his comment, that these formulas are to be qualified by reference to climatic conditions. Knowing what we now know from chemists in regard to the possibility of changes occurring in the species before they are perceived by the senses, we call attention to the strictest interpretation, within reason, of the word "frequenter", as being the safest. We are pleased, naturally, to hear from a subscriber who not only reads the REVIEW but studies it, and it goes without saying that we respect his opinion and are glad to bring it to the knowledge of our readers.

[1] Ed. VIII[a], p. 147, *De Eucharistia.*

[2] Ed. XI[a], P. II, *De Eucharistia*, p. 103, n. 4.

CONFESSION BEFORE FORTY HOURS' ADORATION.

Qu. To gain the plenary indulgence during the Forty Hours' Exposition, will a confession of two or three days previous to the day of Exposition satisfy in the case of one who is neither a weekly nor a fortnightly penitent? We suppose, of course, that the penitent remains in the state of grace.

Resp. The condition generally required for gaining an indulgence — "Christifidelibus, qui vere penitentes, confessi, sacraque communione refecti," etc.—is interpreted to mean that confession is requisite even for those who are not conscious of any grievous sin. However, theologians teach that confession and not absolution in confession is the *conditio sine qua non* of gaining the indulgence. If, for example, the penitent has only minor faults to confess and the confessor should judge that absolution is not to be given, such a penitent would have fulfilled the condition for gaining the indulgence. The question now arises, How long before the time of gaining the indulgence may the confession be made? When an indulgence is granted for a certain festival it is admitted that confession on the eve of the festival suffices. By a decree of Clement XII those who are accustomed to confess regularly once a week are considered to have fulfilled, so far as confession is concerned, the requirement for gaining all indulgences during the week, except indulgences attached to a Jubilee or those "ad instar Jubilaei concessae". Furthermore it is decreed that where there is an "inopia confessariorum", confession within the week before the feast suffices even for those who are not weekly penitents. In the next place come those who habitually go to confession every two weeks. Confession, in this case suffices, by special indult, which must be obtained by the Ordinary of the locality. Finally, special provision is made for the case of invalids and others who are prevented from going to confession. The most recent decree on the subject, issued by the S. Congregation of Indulgences, 11 March, 1908, after reciting the privilege that is granted universally to those who are weekly penitents and that which in some places was extended to fortnightly penitents, considers the difficulty which penitents who belong to neither class experience in trying to go to confession the day before a

feast on which an indulgence may be gained. It ordains, therefore, that in case of an indulgence to be gained once, a confession made two days before suffices, and in case of an indulgence that may be gained several times on the same day, a confession made three days previously fulfills the conditions.

THOUGHTS FOR THE FIRST SUNDAY OF ADVENT.

AN EXPOSITORY SUMMARY OF MATTHEW 24: 1-35; MARK 13: 1-31; LUKE 21: 5-53.

It is Tuesday of Passion week, possibly 4 April, A. D. 30. The Rabbi and Prophet from Galilee, after having spent the day "teaching in the Temple", has retired to Mt. Olivet. Here He is seated with His disciples, four of whom are singled out for converse. They are "Peter and James, John and Andrew".

About three-quarters of a mile directly opposite the Temple precinct, at an altitude quite overlooking it, with the gash of the Cedron valley yawning 300 feet deep between, Jesus is taking almost His last solemn view of the city accursed. Indignation and tender love are wrestling in His bosom. It is the close of a strenuous day that has been marked by His final rupture with the authorities.

Jerusalem is situated on a double yoke-shaped spur. As our Saviour scanned it, its ramparts were of massive construction encasing gates of beauty and towers of strength. Across the city beyond the seventy-four towers on the north stood three that were impregnable. Hippicus, Phasaelus, and Mariamne, in the language of Josephus, "were for largeness, beauty, and strength, beyond all that were in the habitable earth."[1] Phasaelus has been identified by Wilson as the present Tower of David.

The chief and most gorgeous edifice, the Temple of Herod, graced the foreground. Its spacious platform was dominated on the northwest by the Tower Antonia. It lacked but one of fifty years in building. This growing architectural glory, a rare wonder of the ancient world, was but half complete. Eventually it attained a size twice that of Solomon's Temple.

[1] Wars, V, iv, 3.

But even as Christ gazed pensively upon it—and upon the details of the "*great* stones", thirteen and fifteen feet in length, that were the absorbing astonishment of the uncultured disciples — the huge imposing pile was a mine of wealth and luxury. The royal cloister and colonnades with their adornments of silver, brass and gold, the courts and the marble halls, the Holy of Holies encrusted with gold plate and roofed with burnished gold [2]—was ever more sacred sight imaginable to the devout?

The prospect has been described as one "in which all that was sordid was lost, and only the beauty and grandeur remained". To a heart palpitating with the throbs of religious patriotism, the scene was one of inspiration and endearment, for its shadowy relics soften the observer even now. But in the mind of Christ patriotism was immersed in divinity, and therein Jerusalem was beheld, now unawares at its truly golden age, suddenly transformed into a tottering symbol of greatness *to be*—only after a residue would have escaped from its ash-besprinkled ruins!

"Do you see all these things?" Are you astounded at "the great stones" in these noble edifices?—Jesus had asked His followers before crossing the Cedron. "Amen, I say to you, there shall not be left here a stone upon a stone, that shall not be thrown down or destroyed".

The stirring scenes in the Temple that forenoon, interrupted by only one mellowing incident, the praise of the widow for her mite, had left the disciples in bewildered mood, and it was not until they were alone with Christ on the Mount that four of them sought an explanation in private. "Tell us," they timidly ventured, "when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?" The fall of Jerusalem with the Temple, the parousia or second coming of Christ, the end of the world—three distinct events inquired into with a single breath, as if they were but one! What marvel if Christ's answer, coming to us as it does through the medium of these simple minds, should be so entangled as to be an enigma for exegetes in many an interesting detail!

[2] Sanday, S. S. G., p. 60.

In the decisions of the Biblical Commission to which publicity was given 20 July, 1915, a certain "ignorance of the *time* of the parousia," is authoritatively alleged as the traditional solution of difficulties arising out of certain controverted passages in St. Paul. "Ignorance of the *time*" of Christ's next coming prevailed under the Old Law, and Christ made no revelation to dispel it under the New. On the contrary, He enshrouds the mystifying and almost fabulous destruction of the Temple with the same obscurity as the parousia, telling His eager hearers that "of that day and hour no one knoweth, not the angels in heaven, but the Father alone". Even in His touching farewell before ascending into heaven, He reminded His disciples who continued inquisitive to the last: "It is not for you to know the times or the moments, for the Father hath chosen to keep such secrets in His own power".[3]

The second query fared better than the first: "What shall be the sign of thy coming?" It at least enjoyed explicit consideration—but why? Solely for the purpose of disillusionment. When Zachary had asked a sign of the angel Gabriel,[4] he was struck dumb for his incredulity; when the Scribes and Pharisees made a kindred demand, they were excoriated as "a wicked and adulterous generation".[5] But now, in treating with the souls of His choice, Jesus, foreseeing the rude shock to which their loyalty would be exposed in His impending capture and execution, preferred to be indulgent. Since you know not the day nor the hour, "take heed you be not seduced. As lightening cometh out of the east, and flasheth even to the west," illumining the world in its course, "so shall be the coming of the Son of Man". Wherefore, with the unexpectedness of the deluge, of a thief in the night, and of a snare, will the event of final doom crash upon the listless world. Look not, then, for intervening signs. None shall be given save that which Daniel long since beheld in vision, just as for my resurrection heaven will deign no other than that which Jonas bodied forth in his luckless flight by sea.

The "last days" were the ominous theme of many a prophet's dream and grief. Their duration no Word of God

[3] Acts, 1:7.
[4] Lk. 1:18.
[5] Mt. 12:39; 16:4.

had measured; yet we, as belated witnesses to their accomplishment, perceive the inspired descriptions of them coinciding with a vast and varied scheme as long as time, whose extremities are the alpha and omega of the Messianic dispensation. In the popular Hebrew mind the first and second comings of the Christ were distinguished only vaguely, and sometimes not at all. The sanguine hopes of glory, conquest, world-wide rule and divine vindication were so intimately associated with the Expected One, that even in the Apostles' minds the Incarnation and birth of our Redeemer seemed to be no coming at all. Hence, their *naïveté*: "What shall be the sign of thy coming?"—as if the second coming were a solitary one!

Immediately the Searcher of Hearts penetrated to those souls' inner shrines, and finding them draped with the dread oracles of wars and rumors of wars, strife and distress of nations, earthquakes, seditions, pestilences, famines, appalling sights and prodigies in the skies, on sea, on land—He determined to review these calamities orally and calm the Apostles by correcting their false judgment about them. "All these things," Christ said, "must needs be". They are the heritage of *every* clime and *every* people, past, present, and future. They are not, then, "signs" of my second coming, an event that will be too evident and glaring to require a sign. They are signs of something far more spiritual. As the rainbow was elected in the days of Noe a symbol of God's saving providence, so do I now make these natural phenomena, these penalties of original sin incurred by a disobedient race, a token that the "kingdom of heaven is nigh" as summer to the budding fig-tree—the "kingdom of heaven" which I have already established as the perpetually accessible medium of personal "redemption". Through this kingdom the Gospel will be preached to all nations ere the great and terrible day—and the name of the kingdom is MY CHURCH.[6]

Knowing this, therefore, again I bid you, be not deceived. Political, social, and physical upheavals are only "the beginning"—that is to say, "the *least* of sorrows". Persecution of my elect and my Church is decidedly more grievous. Scandals, reciprocal betrayals among the faithful, the im-

[6] Mt. 16:18.

positions of false prophets and false Christs, defections ensuing therefrom, apostasy, heresy, schism, and above all, religious indifference, are by far the worst, for in the degree in which "iniquity aboundeth, the charity of many will grow cold".

The obliteration of Jerusalem in its fifteenth siege, instead of ushering in the "consummation of the *world*", as you now think, will be the inauguration of a series of tribulations that will last throughout the Era of the Cross. An entire cycle of millenniums must revolve before the era will terminate, but in order to have that era *begin*, in order to deliver my elect from worse than Egyptian bondage, the days of evil will be "shortened" on the Phariseeism and godless Sadduceeism of Jerusalem. The annihilation of the sacrilegious city that "kills the prophets and stones them who are sent" to it, will result in the declaration of Christian independence. Weep not, then, when Jerusalem will be "compassed about with an army". Strive not to defend it. Rather, "depart out," "flee to the mountains", return not from the fields to rescue your personal property, be your possession limited to an only "garment" or coat. Even they who "give suck" must then be abandoned to fall by the "edge of the sword", or led away with the helpless, as "captives to all nations".

Hereupon will begin the indefinite "times of the nations", and the equally indefinite "times of My Church", two mysterious periods in relentless friction with each other; and not until these periods will be over may you count on seeing the sun darkened, the moon disrobed of her light, the stars falling from heaven, and the orbs of heaven shaken.

The astronomical disturbances enumerated are allusions to Isaias who sketches them as symbols of the fall of Babylon; to Ezechiel who pictures them as imaging the ruin of Egypt; to Joel who rehearses them to enforce his lamentations over a plague. Ecclesiastes illustrates with them the passing of individual men into the "house of eternity", while surviving mourners proclaim their death going "round about the streets".[7] They are accordingly highly charged metaphors and graphic figures, already many centuries old, descriptive

[7] Cfr. Is. 13:10; Ez. 22:7; Joel 2:10; Eccle. 13:2-5.

of the climax of distress that in the end will cause "all men", save the elect, "to wither away for fear and expectation of what shall come upon the whole world". But how many thousands of years are to elapse before the expiration of "those days", Christ veils with impenetrable secrecy. Of one historical item alone does He assure us; namely, that "this present generation" begotten of Him through grace, will last till the cycles cease, and "*immediately*" thereupon will the *re*generation in glory at the second coming occur. Meanwhile, the elect, who *cannot* be deceived, are admonished to resist the allurements and infatuation of the world that is supremely content with "eating and drinking, with marrying and giving in marriage". They must be ever on the alert to prove themselves worthy of their election. They must *watch*, by reason of the very ignorance in which they are left. Hence, the exquisite lesson of import most salutary: "Be you also ready, because at what hour you know not, the Son of Man will come. . . . Blessed is that servant whom His Lord, when He cometh, will find watching".

THOMAS À K. REILLY, O.P.

ELECTRIC LIGHT IN THE SANCTUARY LAMP.

Qu. Recently the statement was made in my hearing that in Rome they have permission to use a small electric light in the sanctuary lamp, and the hope was expressed that this permission will be extended throughout the world. Soon after, a priest told me that the permission had been granted to the Church in the United States. "I saw it in THE ECCLESIASTICAL REVIEW some time this year." Are both these statements correct?

Resp. The statements are not correct, unless qualified. The REVIEW for May 1916 published, page 580, a decree issued by the S. Congregation of Rites and dated 23 February, 1916. The decree first recites the fact that representations had been made by several bishops that, "owing to peculiar circumstances, ordinary and extraordinary, olive oil has become scarce and costly and in some places cannot be obtained without great difficulty". The decree then orders, "in view of the peculiar conditions, and while they last," that, in place of olive oil, other oils, vegetable oils, as far as possible, or

beeswax, pure or mixed, or electric light, may be used in the sanctuary lamp. The question is referred to the prudent judgment of the bishops, and faculties in the matter are granted them. This is quite a different matter from a general permission to use electric light in the sanctuary lamp, and it is not true without qualification that the permission has been extended to the United States. Where the circumstances warrant granting the permission, and when the Ordinary of the place judges fit to grant it, electric light may be used.

ASSISTANT PRIESTS AND THE "JURA STOLAE".

Qu. Please state in the next issue of your valuable REVIEW the rights of assistant pastors in the following cases regarding stipends:

1. When an assistant discharges the function of deacon, subdeacon, or master of ceremonies, at a Solemn High Mass of Requiem in the parish to which he has been assigned.

2. (a) When an assistant acts as celebrant in a Solemn Requiem Mass in the parish to which he is assigned. (b) When he performs obsequies and preaches the sermon at the same Mass.

3. When an assistant celebrates alone a High Mass of Requiem, performing the obsequies and preaching the sermon.

Resp. We cannot give any general answer to queries of this kind. Diocesan statutes and local customs determine the answers, and there are considerable differences in various parts of the country. To cite statute and custom prevailing in one locality might mislead. The general legislation on the matter is very brief. The bishop has the right to determine the salary of the assistant pastor, "ratione habita redituum et emolumentorum ecclesiae parochialis in qua deputatus fuerit, necnon inspectis conditionibus loci, numero animarum, qualitate laboris, etc."[1] This is the source of the authority which councils, synods, etc. have exercised in the matter. The *jura stolae*, again, according to general law, belong to the pastor. Still, general law recognizes, "peculiares dioecesis consuetudines aliquam horum (jurium) partem vicario saepe attribuunt pro iis functionibus quas vicarius ipse peragit".[2]

[1] Cf. Constitutio Innoc. XIII, *Apostolici ministerii.*

[2] Cf. S. C. C., 17 December, 1904.

INVOCATION OF THE SACRED HEART IN PRAYERS AFTER MASS.

Qu. Is the invocation, "Sacred Heart of Jesus, have mercy on us", to be recited in addition to the other prayers after Mass, a matter of obligation, and if so, how is it to be recited? If the bishop has not ordered it, may a priest nevertheless recite it in public, after Mass?

Resp. The invocation was not prescribed in the same way as the prayers ordered by Leo XIII to be recited after low Mass. By a decree of 17 June, 1904, certain indulgences were granted to all those who recite the invocation with the priest after low Mass. In August of the same year the S. Congregation of Indulgences decreed that (1) to gain the indulgences, it is sufficient that the priest say "Sacred Heart of Jesus", and the people answer "Have mercy on us"; (2) in regard to the obligation, "Quamvis obligatio proprii nominis a Summo Pontifici imposita non sit, vult tamen Beatissimus Pater ut uniformitati consulatur, ac proinde singuli sacerdotes ad eam invocationem recitandam adhortentur". There seems then to rest on the Ordinary the obligation of obedience—namely that he exhort his priests to recite the invocation. Where this has not been done, the priest is not obliged to recite the invocation, but is free to recite it, and may not be blamed for doing so.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 19. HARVARD CHRISTOLOGIES 6.

DR. TOY'S DEGRADATION OF RELIGION.

Thus far we have set forth three forms of Christology that Catholic students may imbibe at Harvard as poisonous substitutes for the faith-nourishing canons of Nicea, Ephesus, Chalcedon, and Constantinople. The choice of poisonous infusions is very varied, indeed; variety is the spice of elective life at the great university. Her seal bears the motto *Christo et Ecclesiae*. She professes that her very existence is for the sake of Christ and the Church. And what has she done for Christ? She has degraded Him to the low level of Muhammed, Buddha, and the other so-called mystics that Dr. Hocking names in one breath with Jesus.[1] She has degraded the Christ to the disgrace of the dupe which Dr. Lake makes Him to have been.[2] She has degraded Him by the substitution in His stead of the socialistic and idealistic tomfoolery that Dr. Royce calls the Beloved Community.[3] All that has Harvard of recent years done for Christ and the Church; all that and yet more.

A fourth substitute for the Divinity of Christ, that Harvard has, with motherly care, provided unto her children, is Jesus a Judaistic Evolution. This seems to be all that Professor Lyon deems the Saviour to be; it certainly is the Christ of Professor Toy.

I. Professor Lyon's Christology. From 1882 to 1910, Dr. David Gordon Lyon was Hollis Professor of Divinity at Harvard; in 1910, he took the place of Dr. Toy as Hancock Professor of Hebrew and other Oriental Languages. Harvard conferred upon him the doctorate in Sacred Theology in 1901; but he seems never to have entered the ministry of any church.

[1] Cf. "Dr. Hocking's Mysticism", ECCL. REVIEW, April, 1916, pp. 482 ff.

[2] Cf. "A Harvard Christology", ECCL. REVIEW, March, 1916, pp. 348 ff.; "Dr. Lake's Eschatology", ECCL. REVIEW, June, 1916, pp. 728 ff.; "Dr. Lake's Vagaries", ECCL. REVIEW, Oct., 1916, pp. 447 ff.

[3] Cf. "Dr. Royce and the Beloved Community", ECCL. REVIEW, November, 1916, pp. 573 ff.

His writings are chiefly philological. We have to hand only one contribution from which to estimate the doctor's rating of the Christ. This document is a paper on "Jewish Contributions to Civilization", read at the World's Parliament of Religions in connexion with the World's Fair at Chicago. Therein nothing is said to lead one even to suspect Dr. Lyon of believing in the Divinity of Christ. The fundamental dogma of Christianity is so glossed over as to imply that the Christ was merely an evolution of Judaism:

> Jesus was a Jew. . . . In that name, and that personality rightly conceived, there is such potency to bless and to elevate that I can see no reason why Jesus should not become to the Jews the greatest and most beloved of all their illustrious teachers.[4]

There is a very important reason why Jesus may "not become to the Jews the greatest and most beloved of all their illustrious teachers". That reason to-day is the reason why the Jews of old put the Saviour to death:

> We have a law, and according to that law He ought to die. For He made Himself to be the Son of God.[5]

To accept Jesus as "the greatest and most beloved of all their illustrious teachers," the Jews would be obliged to accept His teaching. And, in His teaching, "He made Himself to be the Son of God". The only reason why Dr. Lyon fails to see the incompatibility of Judaism and the acceptance of Jesus the Teacher, is that the doctor himself seems to accept Jesus and not His teaching. Else why call the Church "a Jewish institution"?[6] Why not say frankly that Jesus Christ is God, and His Church is a Divine institution?

II. Dr. Toy's Career. Dr. Lyon has given us little by which to estimate his Christology; Dr. Toy has more clearly committed himself. He showed his lack of orthodoxy long ago: and was on this account, in 1879, retired from the chair of Hebrew in the Southern Baptist Seminary, Louisville, Ky. The Baptists of that time would probably not have tolerated

[4] Cf. *Judaism at the World's Parliament of Religions.* Cincinnati: Robert Clarke & Co. 1894. p. 396.

[5] Jo. 19:7.

[6] Ibid., p. 399.

the nondescript agglomeration of free-lance, wild opinions which Foster, Burton, and Matthews, and other up-to-date *à tout prix* Baptist clergymen, teach to the future Baptist ministers that study at Chicago University.[7]

Rejected by these Baptists of 1879, Dr. Toy was warmly welcomed by Harvard University—*Christo et Ecclesiae!* He was there Hancock Professor of Hebrew and other Oriental Languages from 1880 to 1909, and Dexter Lecturer on Biblical Literature until 1903. At present he is an Emeritus Professor of the university. Just what has recently been the doctor's religion, is hard to say. The *New Schaff-Herzog Encyclopedia of Religious Knowledge*[8] would lead one to think Toy was still a Baptist; for he is said to be at odds with them once again—this time in regard to the necessity of Baptism before partaking of the Lord's Supper. However, the encyclopedia gives his religion as theism.

III. Dr. Toy's Idea of Ethics. Rightly to understand some of the startling things the doctor says, we should first realize that, in his scheme of morality, God has no place. Religion is altogether apart from ethics. Ethical relations are human; religious relations are extra-human. Morality is between man and man; religion is between man and an *extra-human Something*. Hence, in Toy's commentary on the Book of Proverbs,[9] he sets a sharp line of demarcation, to separate clearly between the ethical and the religious thoughts of the various scribes to whom he assigns the work.

1. *Morality is propriety.* In evolving this scheme of morality as apart from religion, Dr. Toy may have come under the powerful spell of the late Dr. William James of Harvard. This pragmatist seems to have had a telling influence even on Harvard professors whose philosophy was not pragmatic. Thus Royce, an idealist, latterly insisted on a social standard of morality, which sounded rather strange in Fichtian or Hegelian terms but fitted in nicely with the pragmatic relativity of *the good*. For, according to the pragmatism of James, goodness is not absolute; it is relative. What is good

[7] Cf. "Christological Errors", ECCL. REVIEW, December, 1914, pp. 740 ff.

[8] New York, 1911, vol. II, p. 474.

[9] *International Critical Commentary.* New York: Charles Scribner's Sons. 1908. Pp. xi ff.

to-day, may be evil tomorrow; what is good in one environment, may be bad in another. That is exactly the morality of Toy. Morality is propriety.

In the ethical relations of man to man, that is moral which is in accord with existing ideas of propriety; that is immoral which is not in accord with existing ideas of propriety. So God does not at all enter into the moral relations of man to man. Morality is not an affair between man and God; it is an affair entirely between man and man. Does the written or unwritten law of man allow the act? Then it is moral. Does the written or unwritten law of man disallow the act? Then it is immoral. We do not read meanings into the doctor's writings which he has not set down. He is right clear, and honest in his statement of what is moral and what is immoral:

> To lend a wife to a guest is in many places a recognized rule of hospitality. In all this *there is nothing immoral*—it is permitted by the existing law and is in accord with the current ideas of propriety.[10]

If one were to object that God forbids adultery; that the lending of one's wife to a guest is against natural law, and natural law is the unwritten law of God, Dr. Toy would logically make answer that such prohibitions had to do with *religion* and not with *morality*. The fact that God forbids adultery does not enter into the consideration of the morality of the act. For morality is an affair between man and man; and not between man and God. Man's explicit or implicit approval is the only test of morality. Adultery is moral, if it be allowed by the social etiquette of the environment in which one lives. That is exactly what the doctor teaches:

> Exchange of wives, and the offering of a wife to a guest are matters of social etiquette.[11]

2. *Such morality is absurd.* To all this we make answer that such morality is absurd. To make *social etiquette* the test of morality is to make morality ridiculous. To govern one's relations with one's fellow man solely by current ideas of propriety, is ruinous of *true* morality. There is oftentimes

[10] Cf. "Introduction to the History of Religion", vol. iv of *Handbooks on the History of Religions*. New York: Ginn & Company. 1913. p. 73.

[11] Op. cit., p. 161.

not even a Kantian *Ought* back of current ideas of propriety. The Kantian *Ought* at least postulated a personal Deity to whom service was due. The morality that is determined by etiquette alone, leaves the personal Deity entirely out of consideration. And to leave God out of consideration in determining the relations of man to man is ruinous of *true* morality, and substitutes an absurd standard of morality for a true.

Why, if *social etiquette* determines the morality of an act, then there is no universal moral law controlling the deeds and omissions of man! What is against current ideas of propriety in one land is immoral there; if the act be in accord with current ideas of propriety in another land, it is moral there. Gauged by this test of morality, it would be immoral in Syria for a Muhammedan lady to appear before men-visitors in the *diwan*, or parlor; it would be moral for her to stay in the *harim*, or women's section of the home. It would be immoral for an official to take off his conical-shaped hat, the *tarbush*, at a public function—this is a matter of *social etiquette!* And so, in the ethics of Dr. Toy, custom alone determines the morality of an act. The wearing of a veil in public, the taking-off of the hat, the appearance of a woman in a parlor, the commission of adultery—all these things are moral if in accord with *current ideas of propriety*; they are immoral if not in accord with *social etiquette*. What a travesty on *true* morality the Harvard students received from this Dexter Lecturer on Biblical Literature!

True morality is entirely independent of current ideas of propriety. Social etiquette may, or may not be dependent upon true morality. Current ideas of propriety have to do with the relation of man to man. Morality has first and foremost to do with the relation of man to God. The relation of man to man is moral or immoral not because of current ideas of propriety, but because of God's law, either positive or natural, written or unwritten. That is moral which brings the soul to God, even though it be contrary to social etiquette; that is immoral which keeps the soul from God, even though it be in accord with current ideas of propriety. Without God there is no morality!

IV. Dr. Toy's Idea of Religion. Since, then, Dr. Toy leaves God out of all consideration in the determination of the *moral*

value of an act, and separates the ethical or moral from the religious, does he bring God into consideration in the determination of the *religious* value of an act? Yes, but in a way that degrades religion.

1. *The true origin of religion.* Those that believe in the creation of the soul by God, hold that a man's religion is his voluntary subjection of himself to a Personal Deity—it is his Godwardness. Now a man is a man chiefly by his reason and his will. So his religion is chiefly the Godwardness of his reason and his will. Reason acknowledges a Personal Deity to whom service is due; will, led by reason, gives that service. That is the beginning of religion.

This Godwardness of man is known to him by reason and by faith. First, by *reason.* As the Vatican defined,[12] man may with certainty, by the light of reason and without revelation, know God the Beginning and the End of all things. St. Paul clearly lays down the same truth. The gentiles are not to be excused for their failure in justice. God has made the truth plain enough to them. They have stifled the truth by their sin. Hence must they bear the wrath of God:

> For the wrath of God is revealed from heaven against the irreligiousness and injustice of these men that stifle the truth in injustice. That is so, because what is known about God is clear to them; for God Himself hath made it clear. For ever since the creation of the world, the unseen truths about God—i. e. His everlasting power and Divinity—are to be seen by being reasoned out by means of His works. So that men have no excuse. For that, although they knew *the* God, yet they did not honor Him as God, nor did they render to Him thanks such as were His due. Quite the contrary, they set Him utterly at naught by their speculations. As a result their foolish minds were darkened.[13]

Secondly, man's Godwardness is known to him by *faith*—by revelation. For even though man has, from the creation of the world, been able, without revelation, to know God by reason of His works, and has been obliged to render unto God due honor and thanks; yet as the Vatican in the same chapter defines, God has deigned, in wisdom and goodness, supernaturally to reveal Himself and His will unto the human race.

[12] *Sessio* 3, *caput* 2; 24 April, 1870. Cf. Denzinger-Bannwart, *Enchiridion Symbolorum*, 11 ed. (St. Louis: Herder. 1911), no. 1785.

[13] Ro. 1:18-21.

This primitive revelation began with the race; and was continued down the centuries from the time of Adam to that of Christ. St. Paul tells us so:

> In many parts, and in many ways of old God spake to our fathers by the Prophets; at the end of these days He hath spoken to us by the Son, whom He appointed the heir of all things, and through whom He made the ages.[14]

2. *Reinach's origin of religion.* Rationalists scout primitive revelation. Solomon Reinach calls it a theory that is "gratuitous and puerile".[15] Why? Because the religious sense, *la religiosité*, is merely an hallucination! We must seek the origin of this hallucination, this *religiosité*, by psychological study. Of whom? Of Parisians? Oh, no; they have too highly developed a form of *religiosité*. We must study the religious sense in the lowest forms of men and the highest forms of beasts—*dans la psychologie des sauvages actuelles, celle des enfants, et celle des animaux supérieurs.* The religious sense of the elephant and the jackass provides us with more psychological data for the study of the nature of religion than does that of the Parisian. Could anything be more absurd!

We have elsewhere examined Reinach's idea of religion.[16] He starts out with a hopeless prejudice against all supernatural revelation; and defines religion to be: "A *collection of scruples* that are a stumbling-block to the free exercise of our faculties".[17] These scruples are dreads, taboos. So we are to study the dreads of higher forms in the animal world, in order to get at the psychological analysis of *la religiosité*. Reinach says that by this process he finds the religious sense against murder to be due to the same dread that prevents animals from devouring their young. In this investigation, he has failed to observe nature. That highly domesticated animal, the sow, eats her young. Likewise does the water-snake. So attractive and refined an animal as the squirrel has also been known to feed on its own progeny. Where is Reinach's *collection of scruples?* They should have been a stumbling-block

[14] Hebr. 1:1-2.

[15] *Cultes, Mythes et Religions*, t. 1 (Paris: 1905), *Introduction*, p. 1.

[16] Cf. "Jewish Christologies", ECCL. REVIEW, December, 1915, pp. 709 ff.

[17] Cf. *Orpheus*, Paris: Picard, 11th ed., 1909, p. 4.

to the free exercise of the faculties of these animals, that have been known to have devoured their own offspring with much gusto and many a dreadless gulp!

Reinach follows the cocksureness of his sort. He proves nothing. Startling and emphatic assertion takes the place of proof. Witness his ridiculous statement that, in the teachings of Catholic theologians, only the Bible is the foundation of man's knowledge of God:

> It is not to the natural light of reason, but to revelation alone that man owes the knowledge of God and religion. . . . Strange though this teaching be, it is backed up by the authority of the great theologians of the Church.[18]

So the *great theologians of the Church* all go against St. Paul and the Vatican! They all fall under that Council's condemnation of the traditionalist school of Bautain, Lamennais, etc.! The traditionalists taught that human reason is of itself radically incapable of knowing any of the fundamental truths of the metaphysical, moral and religious order; and that all such knowledge must be based on revelation. The Vatican decreed:

> If any one says that the one and true God, our Creator and Lord, may not be known with certainty, by the natural light of human reason, through the medium of those things that have been made, let him be anathema.[19]

To say that the great theologians of the Church run head-on against this decision is to reveal an ignorance of the matter treated which is simply appalling. If Reinach does not study better "the collection of scruples that are a stumbling-block" to prevent the herbivorous donkey from eating her foal, than he has studied "the great theologians of the Church" whom he so offhandedly cites before his infallible tribunal, he is worth no consideration by the scientific investigator.

3. *Dr. Toy's origin of religion.* In the writings of Dr. Toy, we find nothing so crude and blatant as is Reinach's statement of the origin of religion. And yet, Toy degrades

[18] *Orpheus*, p. 11.

[19] *Sessio 3, Canon 1, De Revelatione.* Denzinger-Bannwart, *Enchiridion*. 11th ed., n. 1806.

religion down to the same low level as does the rationalistic Hebrew. For, in the idea of religion that the Harvard professor gives to his students, there is nothing of primitive revelation nor anything of reason's acknowledgment of the Personal Deity to whom service is due. Religion is fundamentally a *feeling* of fear. This feeling of fear begets a demand for safety. The demand for safety engenders the *sense* of extra-human Powers:

> Religion springs from the human demand for safety and happiness as the gift of the extra-human Powers.[20]

This " demand for safety as a gift of the extra-human Powers," the doctor finds, has led to a sense of oneness with those Powers; and this sense of oneness with the Powers is the germ of the idea of union with God:

> Appeal to the Powers carries with it a certain sense of oneness with them, in which we may reasonably recognize the germ of the idea of union with God, which is the highest form of religion.[21]

And what are the highest forms of religion? Those forms found in Plato, the New Testament, Christian and other mystics! All religions are treated alike by Dr. Toy. There is no one and only form that is true. There is no revealed truth. All religions are merely the evolution of this feeling of fear, which begets a demand for safety and engenders a sense of extra-human Powers. This evolution is unto a higher or a lower form according to ethnological environment.

What causes the feeling of fear? The sense of things that cannot be understood. Since these phenomena of nature cannot be understood, a sense of fear takes hold on one; and from that sense of fear arises the feeling of a Power not human:

> As the basis of the religious feeling, we must suppose a sense and conception of an extra-human Something, the cause of things not otherwise understood.[22]

This extra-human Something was first conceived as great, then indefinitely great, and finally infinite. Be it Judaism or

[20] Cf. *Introduction to the History of Religions*, p. 2.
[21] Op. cit., p. 2.
[22] Op. cit., p. 5.

Christianity, Muhammedanism or Buddhism, the voodooism of the African negro or the duppyism of the Jamaican, all religions are on a par—they are merely so many evolutions of the "sense of an extra-human Something, the cause of things not otherwise understood."

The "sense of an extra-human Something", the "feeling of fear", cannot be the origin of religion. For the "sense of an extra-human Something" and the "feeling of fear" are merely an emotion; and no emotion can explain the universal acceptance by reason of a Personal Deity, and the corresponding submission of the human will to service of that Deity. It is true that fear impels man to external worship of God; but so do hope and joy. However, all these emotions of fear, hope, and joy postulate reason's acceptance of the Deity as a prerequisite to fear of Him, hope in Him, and joy at His favor; and these emotions are not long-lasting, unless there precede the will of service to be rendered to the Deity.

To men like Dr. Toy, the theory of a primitive revelation is unspeakable. He does not deny belief in God the Creator and Father of the soul. Yet he cannot have very definite faith in this Fatherhood. Else he would rise from things seen to things unseen; and he would accept the Old Testament narrative of God the Father's revelation of Himself to His children. Why, an ordinary human father gives to his child a fatherly love, that arouses within the child a corresponding filial love. In other words, the father daily reveals himself to his child as a father. In the nature of things, then, God our Father reveals to us the fatherly love He bears us, and the filial love we owe to Him. Yes, but the doctor's God is not a Father; He is only an "extra-human Something."

V. Dr. Toy's idea of the Old Testament. Logically proceeding from his idea of religion, as a feeling devoid of any "right reason's worship",[28] and a mere sense of an "extra-human Something", Dr. Toy recognizes nothing supernatural in the Old Testament. He never treats the Sacred Writers as inspired. He completely ignores the Holy Spirit's responsibility for the thoughts these writers have perpetuated. He has no regard for God's revelations to Moses, the Prophets, and

[28] Ro. 12:1.

other holy men of Israel. Old Testament religion is nothing more than one form among many and varied human evolutions of the sense of an " extra-human Something ". Hence he does not hestitate to say that circumcision was first undertaken to increase sex-pleasure.[24] It does not occur to him that God could not choose a sinful act to be a characteristic religious rite.

Our next contribution will complete this study of Dr. Toy's attitude toward the Old Testament, and will sum up his Christology.

WALTER DRUM, S.J.

Woodstock, Maryland.

[24] Cf. *Introduction to the History of Religions*, p. 72.

Criticisms and Notes.

HEAVEN OPEN TO SOULS. Love for God above All Things and Perfect Contrition Easy and Common in Souls resolved to avoid Mortal Sin. By the Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, Chaplain of Fordham University. Benziger Brothers: New York. 1916. Pp. 567.

One of the most practical aids to solid piety that have in recent times been spread among the faithful is the tiny booklet, consisting of just thirty-one pages, bearing the title *Perfect Contrition:* "A Golden Key to Heaven," written by Fr. Von den Driesch, S.J., translated by Fr. Slater, S.J., and introduced by Fr. Lehmkuhl, S.J. The illustrious names of its sponsors are a guarantee of the solidity of its doctrine; while the affiliation of those sponsors with a Society that has always been identified with a sanely human and therefore a truly divine devotional spirit, may be taken as a pledge of its Catholic sanity. In the volume at hand Fr. Semple of the same Society gives us *in extenso* what his confrère had done in miniature; that is, he develops at considerable length the Scriptural, Patristic, theological, as well as the rational, grounds upon which the doctrine that supreme love of God and consequently perfect contrition are relatively easy for all souls who are determined to shun mortal sin.

The author acquaints his reader at the start with the fact that the propositions heading the various chapters have each been the subject of a paper discussed at a theological conference over which he presided as moderator; also, that the suggestion to publish the papers in book-form emanated from Cardinal Farley who was present at the said conferences. The fact therefore that the material was originally given forth orally, may explain the somewhat diffuse and discursive style. The work would certainly have gained somewhat by greater condensation. At the same time the feature of expansiveness favors another purpose for which the book is peculiarly adapted. We read that Cardinal Franzelin was wont to say that, could he preach throughout all the world, he would speak of nothing so much as of perfect contrition. The desire of the eminent theologian might well be assimilated and reduced to act by the clergy generally. The relative easiness of perfect love and contrition is perhaps not often enough heard of from the pulpit. Reasons for this are sufficiently obvious. The present volume is so rich in material that a priest could hardly find a more helpful source of suggestive sermons and instructions on so important a topic. Aside therefore from its prac-

tical value as spiritual reading, the volume makes a most helpful aid to the ministry of the word.

DIARY AND VISITATION RECORD OF THE RIGHT REV. FRANCIS PATRICK KENRICK, Administrator and Bishop of Philadelphia, 1830-1851, later Archbishop of Baltimore. Translated and edited by permission and under the direction of His Grace, the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia. By F. E. T., Villanova Scholasticate.—1916.—Pp. 298.

There will doubtless be some, perhaps many, especially of the clergy, who would like to have Francis Patrick Kenrick's *Diary* in the original. The learned prelate had so masterly a grasp of the idiom of Cicero that he not only knew how to shape it into a vehicle of theology, but with equal deftness to adapt it to the uses of every-day life in the nineteenth century. Bishop Kenrick must have known that he was making history. In this there was no thought of self. He beheld the youthful Church growing and waxing strong in the woods of Penn and across the plains of Delaware and Jersey; and he sought to note the steps of her progress as he witnessed them and was in no small part their cause. Not all indeed of the events and experiences in that glorious march were edifying; not all were encouraging. Nevertheless the Bishop set them down as he saw them, at the same time using the Latin medium, which would be understood by a posterity that could estimate their true significance and not misunderstand. The present Archbishop of Philadelphia in his wonted wisdom has provided a translation, a version which while faithful is also perspicuous and readable English. The historical events chronicled and narrated in the *Diary* will thus become known to a wider circle than would be the case if published in Latin, while readers who may desire to consult the original can do so by applying to the translator.

Chiefly for two reasons is Bishop Kenrick's Journal valuable: first, for the light it sheds on the character of the writer; second, for the knowledge it affords of the conditions and growth of the Church during the second quarter of the nineteenth century. With the present generation of the clergy, the name of Kenrick is usually associated with a translation and commentary of the Bible. The five royal octavos are there, a monument of erudition and patient labor, splendid enough fittingly to crown a lifetime. Next to this work on the Sacred Writings in perpetuating his name come the five closely packed volumes of Theology. These too, with their accumulated treasures of sacred wisdom, are ornately embodied in a choice

Latinity, a sufficient glory for more than average theologian's professional career. Lastly, his monograph wherein the Primacy of the Apostolic See across the ages is so learnedly and luminously vindicated, stands still as one of the best examples of historical apologetics. Through these learned tomes Bishop Kenrick is known in the Catholic élite of the mind.

The *Diary,* on the other hand, reveals quite a different side of his personality and of his mission. The man is here and the apostle—not one without the other. The apostle is built on the man—by Divine Grace, of course. *Gratia Dei sum quod sum,* Kenrick would have been the first to proclaim. None the less *gratia,* here as always, *supponit naturam,* and in Francis Patrick Kenrick a healthy virile character lent itself to the leading and the fashioning of an apostle. Bishop Kenrick's jurisdiction, as was said above, embraced all of Pennsylvania and Delaware and the lower half of New Jersey. (The diocese of Pittsburg was founded in 1843). There are in the present Diary the somewhat detailed records of nineteen episcopal visitations which Bishop Kenrick conducted over the principal parts of this vast area during the twenty-one years of his incumbency. When we consider the rough roads and the primitive means of travel in those days, the toil of these many lengthy journeys was, to say the least, considerable. Sometimes they could be made only afoot. Often the medium of locomotion was horseback. Frequently it was a rough wagon or carriage. Seldom does he mention a *currus vapore vectus* or a steamboat. The substitute for the latter vehicle was usually the canal barge. Hardly less fatiguing than the toilsome journeyings were the labors of the sacred ministry at the missions, stations and humble rural chapels. These things are the common experience of the pioneer missionary—the De Smets, the Nerinckx's, the Mazzuchelli's. In little, if in anything, was Bishop Kenrick second to these apostles of the frontier. And just as those pioneers of the cross set down in simple, selfless language the story of their deeds, so do we find in the record before us a self-forgetting narrative of missionary labor and duty. Frequently the leading events are simply chronicled. Often, however, the narrative is somewhat expanded. This of course is especially the case with the accounts of the Riots of 1844. The events of those dark days of bloodshed and wanton destruction of churches and other things sacred are pictured with bold and vivid strokes.

The difficult task of translating and editing has been accomplished with remarkable success, especially when one considers the many cases in which names of persons and places had to be verified and identified. That there should be an occasional error or an omission of detail was obviously inevitable. These can easily be corrected or

supplied in a future edition, should such be published. In view of this event, a few observations may here be in point. It might be noted that Archbishop Kenrick died in Baltimore on 8 July, not the 6th. At least the mortuary cards printed for circulation at the time bear that date. *O* should be omitted before Dougherty, p. 36, and inserted before Reilly, p. 79. Keilly, we believe, should read Reilly, p. 81. Tschackert should probably be Czackert and Carduyvels should have *t* instead of *d*, p. 211. Eugene Commiskey should have *u* for *o*, page 65. It might have been well to have added that the house which Bishop Kenrick rented from Mr. Cummiskey "for a yearly rent of two hundred and seventy-five dollars" was the cradle-home of St. Charles Seminary. The foregoing are obviously mere unimportant slips of the type. A more serious error is the confusion of *Bazin* with *Badin* at page 249. The latter of course, not the former, was "the first priest ordained in the United States."

BENOIT XV ET LE CONFLIT EUROPEEN. Par M. l'Abbé G. Arnaud d'Agnel, Docteur en Théologie et en Philosophie. Tome premier: A la Lumière de l'Evangile. Pp. 338. Tome deuxieme: A la Lumière de l'Histoire. Pp. 396. P. Lethielleux, Paris, 1916.

To prevent any mistake as to the character of this work, it will be well to state from the outset that it does not belong to that category of publications which, serving the interests of propaganda, are conceived more or less in a partisan spirit, and which since the beginning of the war have poured in unceasing torrents from the press and deluged the book market. It occupies a much higher plane and, indeed, carries on the best traditions of French scholarship, of which we have had not a few pleasant glimpses even amid the deafening roar and through the rolling smoke of battles. French scholarship is synonymous with lucidity of exposition, methodical arrangement, and thoroughness of research; and the work under review bears these earmarks of superior merit on every page.

Efforts have been made to induce the Holy Father to identify himself with one of the conflicting parties and to throw the full weight of his moral influence on the side of what each considers to be the cause of justice and right. His attitude of reserve has been resented, and by some interpreted as a betrayal of his duty. The author shows that the Father of Christendom, from the very nature of his position and from the exigencies of his office, must observe toward all the belligerents a benevolent neutrality, which refrains from condemning any acts that are not patent violations of divine law or of international obligations. His conduct draws its inspiration from the example of his Divine Master, who during His earthly career was

confronted by a political situation not unlike that which Benedict XV has to face. At the time of Christ the Jews were fighting against the oppression of the Romans; yet, in all the discourses of the Lord we find barely a reference to the terrible struggle that was going on around Him and was to culminate in the dispersion of the nation and the destruction of Jerusalem. The few remarks that do bear upon the situation and that were directly provoked by the Jews, lift the matter to a higher ground and raise it above political or national issues to the realm of ethical speculation. Hence the neutrality of the Holy Father stands justified by the highest precedent that could be adduced in favor of any course of action, the example of Christ Himself. This neutrality must not be construed as indifference toward right or wrong; for the Pope has not failed to raise his voice against certain flagrant breaches of international law and inhuman methods of warfare, so that all those who have ears may hear. Unfortunately, however, the two conflicting parties always apply to the enemy what the Vicar of Christ says in condemnation of any particular act or practice and appropriate to themselves what sounds like praise or approval. Thus the author finds in the official utterances of the Holy See a condemnation of the German aggression and of the way in which the Central Powers are conducting the war.

The historical parts of the work are of the greatest value. An immense amount of original research is embodied in these pages. The moral ascendancy of the Papacy and its exertions in behalf of world peace throughout the ages shine forth in the clearest light. Many other important questions are touched upon, not the least of which is the independence of the Holy See. The author also urges his nation to resume the diplomatic relations with the Roman Court that were severed in defiance of history and tradition.

The book will make for a better understanding of the delicate and difficult position of the Holy Father and bring out the consummate tact which Benedict XV has manifested under the most trying and bewildering circumstances. Long after the echoes of the war shall have died away, it will stand a monument to French scholarship and industry. C. B.

AN ALTAR WREATH. By the Rev. Joseph Gordian Daley. Thomas J. Flynn & Co., Boston. 1916. Pp. 312.

Contrary to the common practice which delights in glowing advertisements and by pompous epithets masks internal poverty, the modest title of this volume disguises a rich store of valuable contents, little suspected by those who superficially judge a book by the inscription of its first page. The unpretentious label conceals a col-

lection of excellent sermons, carefully planned and finished with scrupulous attention to minute details. The musical qualities of the diction, which make the reading of these discourses an exquisite pleasure, detract in no wise from the strength of the thought and the compelling force of the argument. The volume contains twenty-five discourses, covering a wide range of topics and maintaining throughout the same high standard of excellence. The themes are both practical and timely, revealing the pastor who stands in the very thick of things and is responsive to the needs of his age. The sermon on Mammon and Sensuality has a thoroughly modern ring and deals with problems that occupy the forefront of public attention. As a rule, the author emphasizes the cheerful side of religion and tries to attract souls by the sweetness of his appeal rather than to terrify them by the thunders of Divine wrath, though his skilful touch also at times elicits piercing and tragic notes, as in his impressive sermon on Good Friday. Homely, but very happy, illustrations, a broad humor and deep earnestness lend these sermons a genial warmth and a distinct color.

REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS—DIOCESE OF NEWARK. 1915-1916. Pp. 126.

The Rev. John A. Dillon, Superintendent of Parish Schools in the Diocese of Newark, here presents a thoroughly satisfying report of the scholastic work under his care. We take it that such reports have their chief value not merely in the statistics which furnish a survey of what is actually done in the various parishes for the maintenance of distinctly Catholic, that is to say, complete rudimentary education, but that they are intended to aid the clergy and teachers by suggestion of comparative elements, so as to urge a continual striving toward a higher level in our training of the mind and heart of the young. This is done by pointing out the superior efforts and results of the more advanced schools, and by directing attention to the defects in others.

The present Report shows increase of attendance not merely in the aggregate, but between the opening and the end of the school terms. This points to the efficiency of the teaching staffs and to an appreciation on the part of parents, who send their children to the parish schools in increased numbers. But Father Dillon does not confine himself to the satisfactory showing; he also notes a falling-off in certain quarters. This falling-off may of course be due to justifiable causes; but it is well for those who support the Catholic school system to know the facts. There is a stimulus in all this that works toward efficiency; and it is a glorious thing in which we all,

as Catholics of the United States, share, to be able thus to demonstrate our convictions that school teaching without religion is not education but tends to weaken rather than strengthen civic progress. Thus we make it understood that we esteem knowledge, and that all the more when it has a moral basis; that the refinement which religion gives to the acquisition of science and art makes for true wisdom and perfects all the faculties of the soul in right proportion.

On the other hand, Father Dillon points out the fact that with the opportunities for a Catholic high-school education, and a disposition of fifty per cent of the parish school children to get a high-school education, a very large proportion of the eighth-grade pupils have drifted into public high schools. This means that greater efforts are needed on the part of the upper grade teachers to convince their pupils that it is wiser for them to continue their higher education in a Catholic atmosphere than in the public high schools. There are no doubt natural handicaps. Not every parish school can afford facilities for a high-school course; and there are the attractions of public employment to draw away young people who look for secular advancement. Still, the moral values of a Catholic training must be emphasized in and out of season.

The interest of the parochial clergy in the solution of the school problem is attested by the fact that nine new school buildings, representing an outlay of more than three-quarters of a million dollars, have been constructed within the diocese during the year. Others are in the course of erection. All this is encouraging and creditable to clergy and people alike. Father Dillon has made his Report all the more useful because it is attractively printed, with good illustrations and excellent letterpress.

THE FACTS ABOUT LUTHER. By the Right Rev. Monsignor Patrick F. O'Hare, LL.D., author of "Mass Explained", and "Devotion to Saint Antony". Preface by the Rev. Peter Guilday, Ph.D. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 367.

When you sit before the white curtain upon which the stereopticon is projecting its magic pictures of light, you sometimes see one scene or portrait suddenly leap into the place of its predecessor. You then know that there is just a single lantern up there in the gallery. On other occasions you observe a picture mysteriously fading into its successor. The process may be hastened or retarded. You then know that two lanterns are at work. In the century-long exhibitions of historical portraits there have been instances in which the figure, for example of Luther, has been instantaneously transformed. The heroic Luther of fable has suddenly been succeeded by the unseemly

Luther of fact. These instances are relatively rare. It is chiefly the scholarly élite who witness such expositions. The majority of onlookers experience the dissolving effects. The splendid, intrepid, God-fearing, man-loving, heroic Reformer has slowly but surely passed on the screen into the passionate, rabid, coarse, vulgar demagogue and anarchist. The Luther of fiction has faded into the Luther of reality. The process of transformation has been slow; nor has it been witnessed by all; for it is chiefly the reading world who are watching the shifting slides of history. "Probably no man ever lived," observes Dr. Guilday in his luminous introduction to the present little volume, "about whom so much has been written as Luther." The output of Luther literature was especially prolific about and since the time of the fourth centenary of the Reformer's birth in 1883, and the recent commemoration of the Wittenberg Theses affair has occasioned a small flood of ephemeral papers and tracts. Most of the *books* on Luther, however, have appealed mainly to the learned few, while the tracts which attained a wide circulation still kept the portrait of the fictional Luther on the curtain. The late Bishop Stang's brochure did much to exhibit the Luther of fact. And now we are given Monsignor O'Hare's handy little volume stating in clear, succinct form *The Facts about Luther.*

The author has utilized the works of the chief standard authorities on the subject in order to draw forth a genuine history of Luther's career, and a thoroughly reasoned-out summary of his doctrines on indulgences, justification, the Church and the Pope, the Bible, free will and conscience. The whole is a vivid presentation of Luther, the man, the religious, the preacher, and writer. In it "the whole gamut of the apostate's life is described in a calm, impartial manner which permits no gainsaying". It is permeated by no "spirit of bitterness or bigotry", though of course it is not sweet or rose-scented. Moreover, the book, though clearly printed and agreeably legible, is issued at a price which makes it possible for it to attain a circulation equal to that given to *The Faith of Our Fathers* or *The Question Box.*

It was no doubt in the interest of such a wide propaganda that the author omitted all footnotes and references to the source of quotations. The ultimate wisdom of this method may be questioned. At all events, it might be desirable that future editions should contain a list of the works from which the many quotations have been drawn. The intelligent inquirer would thus be directed toward further sources of information.

THE COMPOSITION AND DATE OF ACTS. (I. Harvard Theological Studies.) By Charles Cutler Torrey, Professor Semitic Languages in Yale University. — Cambridge: Harvard University Press. 1916. Pp. 72. (Issued as an extra number of the Harvard Theological Review.)

Dr. Torrey puts the suggestion made by Harnack and others of recent date, that the first half of St. Luke's Acts is of Aramaic source, on a definite basis. He brings together and examines the Semitisms and Aramaic locutions, and arrives at the conclusion that the first fifteen chapters of the Evangelist's history of the early Church represent a translation into Greek from an Aramaic original. In a previous dissertation the author had already established the contention that the writer of the third Gospel was an accomplished translator of both Hebrew and Aramaic. The Greek of the Acts is evidently not homogeneous, though it is not necessary to insist on this fact in order to show that part of it is a translation; nor need we, for the like purpose, assume that the author of the Acts is identical with the writer of the Gospel. Dr. Torrey's argument is independent of both suppositions, although he does not question their correctness.

What he deems to be clear and beyond cavil is the fact that the language of the first half of the Acts is the language of a translation into Greek, rendering literally the Aramaic idioms, and preserving even the order of words. From chapter sixteen the language, though not quite free from Semitic bias, is that of free composition, differing distinctly from that of the first part both in the expression and in literary structure. For a comparison we may have recourse to the Aramaic of the second and third centuries, the Onkelos Targum, the Megillath Taanith, and other bits of Judaic literature that remain to us of the early period after Christ. Dr. Torrey's theory throws a satisfactory light upon a number of difficult passages in the earlier portion of the Acts. The study is a valuable contribution to New Testament Introduction.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Together with an Appendix consisting of Some of His Shorter Pieces. Translated from the original Latin, French, and German, with Notes by Alfred Gideon Langley, A.M. (Brown). Second edition. Open Court Publishing Co., Chicago and London. 1916. Pp. xix—861.

Once the traditional stream of philosophy was broken up by Descartes, the divergent currents, while bearing along more or less of

their original contents, took up an incalculable amount of miscellaneous flotsam and jetsam. The father of rationalism introduced a fatal dualism into the concept of human nature. Man was conceived to be not one being, one complete substance, one nature, but two beings, two complete substances, two fundamentally antagonistic natures. Body and soul were held to be not substantially but only accidentally conjoined. With Plato the soul was thought to be in the body like the sailor in the boat. So with Descartes the soul had its abode completely in the brain—in the pineal gland.

From this mechanistic idea of man's essence resulted on the one hand the excessive empiricism maintained by Locke in his famous *Essay on the Human Understanding*. From it later on came Hume's skepticism, and more recently, with a Kantian strain, Comte's positivism and Herbert Spencer's agnosticism. On the other hand arose the ontologism of Malebranche, the pantheism of Spinoza, and the preëstablished harmony and innatism of Leibnitz—not to mention the countless other forms of more recent subjectivism. In how far true philosophy gained anything—at least anything comparable with its immense and irretrievable losses—from the clash of these antagonistic systems, it is not easy to compute.

It may, however, be safely admitted, that when a genius such as Leibnitz is universally recognized to have been, undertook his detailed analysis and critique of the classic of empiricism—Locke's *Essay*—not a few valuable and luminous ideas must have been evoked. To what extent and degree such ideas should be called original—that is, uncontained in what Leibnitz himself calls the *philosophia perennis*—does not concern us here. A critic with time and ability might find it worth while making this a subject of research. At all events the critical analysis in question is embodied in the volume before us, and students of the comparative history of philosophical systems have here a fund of rich material. The editorial work has been thoroughly done. Though keeping closely to the original French, the translation has not failed of being genuine readable English. The critical apparatus—annotations, references, and so on—leaves nothing to be desired, and the publishers have used their wonted good taste in making the book worthy of its subject.

However widely we may diverge from Mr. Paul Carus's philosophy, we gladly recognize the service he has done in making accessible to the English-reading world the classical works of modern philosophy — foremost among which works is the *New Essays* of Leibnitz.

INTRODUCTION TO ECONOMICS. By Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America, Washington, D. C. The Macmillan Co., New York. 1916. Pp. 259.

In a department of knowledge that seems to have earned for itself the quasi-prescriptive right of being called "dismal", it is gratifying to find an authority who recognizes such a right as liberative and in no sense dominative. *Nemo tenetur uti jure suo* is a legal maxim which economists should have no hesitancy in applying to their right to be dismal. Professor O'Hara has not, of course, set to work to dispel darkness. That would be a negative undertaking. His has been a positive endeavor—to illuminate, to make things clear. Explicitly, the aim of his work is to present the elementary principles of economics clearly and in a small compass. It is giving no small praise to declare that the attempt has been in the highest degree successful. The number of books on economics belongs to the region of the unknown; but amongst those known to the present reviewer there is none that may more justly be called "clear" than the present manual. The author thinks clearly and has the art (not too common with the craft) of expressing his thoughts transparently. The volume is an introduction to economics. It lays the groundwork for economic reasoning, and makes no attempt to say the last word on actual economic problems. Positive facts and principles are laid down and ethical and practical issues are assigned their proportionate significance. Thus, after the elementary notions comprised in the processes of consumption, production, and distribution are clarified — the single-tax and socialist proposals having been succinctly discussed—the trust problem, labor legislation, and social insurance are briefly but suggestively explained. From a didactic point of view the volume is a model. The typographical devices and the questionaries facilitate the study of the text, while the judiciously selected bibliography will be welcomed by those who wish to go more deeply into the subject.

Literary Chat.

Fr. Pustet & Co. have issued their *Ordo for 1917*, with the usual punctuality. It is needless to say that it is complete and accurate. It has the Imprimatur of the Cardinal Archbishop of New York and the approbation of more than twenty bishops.

Father Francis Cassilly, S.J., has issued a beautifully bound volume of a hundred and forty-five pages, *A Story of Love*, which deals with friendship, the home, the Eucharistic indwelling, and the Beatific Vision, viewed in their spiritual relations. The book makes a handsome souvenir for the festal season. (B. Herder.)

In 1899 Father A. J. Brabant published through the "Messenger of the Sacred Heart" his experiences as a missionary priest, under the title *Vancouver Island and its Missions*. He had started out to the West Coast Indians in company with the saintly Bishop Charles Seghers, who later on became a martyr to his apostolic zeal, at the hands of a crazed brother whose reason had been dethroned by the hardships of the mission. This was in 1874. The story of what Father Brabant went through is not only a touching incentive to missionary zeal, but also most informing and instructive as regards the life of the Indians. It is good reading for the young aspirant to the priesthood and calculated to arouse the missionary spirit.

Father Charles Moser, a Benedictine, and successor to Father Brabant, in his Canadian missions, writes to us from Hesquiat, B.C., that he has in his keeping some sixty copies of the story of the work among the Vancouver Indians, printed, with illustrations, as a sort of diary (89 pages), which he would be glad to dispose of if purchasers could be found. His mission is very poor, and the funds of the Propagation of the Faith which used to help him have largely ceased owing to the war in central Europe. There is no fixed price for the Diary; but a small sum as a gift from one or other priest who can spare the alms would be a charity to the Indians as well as to the poor missionary.

The *Catholic Educational Association* publishes the Thirteenth Annual Report of its transactions through its quarterly bulletin. It makes a very creditable showing of the deep interest that is being taken in the scholastic training of Catholic youth in the United States. But the chief workers who give their time and resources to promoting the interest of the Association need more generous support on the part of the parochial clergy throughout the country. It is our combined gain to raise the standard of Catholic education, and hence loyalty of the clergy means practical help offered to the scholastic and academic leaders who plan for, direct, and promote the efficiency of our teachers and institutions. Let every priest who has a parish school send for a copy of the *Report*, and in pledge of his good faith in the work of Catholic education let him send his membership fee ($2.00) or become a "Sustaining Member" ($10.00). The quarterly publications go to all the members, and they comprise a valuable pedagogical library which cannot be collected in any other way. Theological students in our seminaries would do wisely to enter for membership; for, where there is no course of pedagogical training, the *Report* would furnish a very good substitute, at least in great part, for such study. (Published at the office of the Secretary General, Rev. Francis W. Howard, Columbus, Ohio.)

The literature which has been occasioned by the present European war is already large and is continually increasing. Roughly speaking, it may be classed into three groups: (1) retrospective, which deals with causes and conditions that brought on the war; (2) descriptive, fictional (including poetical), concerned with the actual warfaring; (3) prospective, that which considers future readjustments and war-preventions. The latter department is itself considerable in magnitude and, more or less, in value. A recent noteworthy accession to the list is a paper-bound volume entitled, "*Towards Enduring Peace.* A Symposium of Peace Proposals and Programs." It is compiled by Randolph S. Bourne and is published—not for sale, but for gratuitous distribution—by the American Association for International Conciliation, New York (pp. 366). The aim of the book is declared in the preface to be to present a discussion of some of the most hopeful and constructive suggestions for the settlement of the war on terms that would make for a lasting peace. The discussion embraces (1) the general principles, economic and political, of settlement; (2) a proposal looking to a league of peace; (3) some of the reconstructive ideals—"Towards the Future"—as voiced by various writers in the different countries. The Appendix comprises definite programs for peace put forward by associations, individuals, international organizations, etc., here and abroad. There is also a short bibliography.

The selections are taken from books, magazines, etc., which have appeared since the outbreak of the war and which embody the ideas of some of the most prominent leaders of thought on the respective lines. Consequently the views and suggestions here brought together are well worth considering and heeding. The dominant note is internationalism. Nations must get closer together, form leagues of peace, international tribunals, and so on. The great, the supreme task of human politics and statesmanship, we are told by Mr. Zimmern (who, despite his name, is or was a Fellow and Tutor at Oxford), is to extend the sphere of Law. Let others, he says, labor to make men cultured or virtuous or happy. These are the tasks of the teacher, the priest, and the common man. The statesman's task is simpler. It is to enfold them in a jurisdiction which will enable them to live the life of their soul's choice. The State, said the Greek philosopher, is the foundation of the good life; but the crown rises far above mere citizenship. "There where the State ends," cries Nietzsche, "there *men begin*. There where the State ends, look thither, my brothers! Do you not see the rainbow and the bridge to the Overman?"

The way, then, to permanent peace will lie through international, or rather inter-state law; through the revival, on a firmer and broader foundation, of the concert of Europe conceived by the Congress of Vienna, just a hundred years ago—itself a revival, on a secular basis, of the great medieval ideal of an international Christendom, held together by Christian Law and Christian ideals. That ideal is said to have faded away forever at the Reformation. It will never be revived on an ecclesiastical basis. Is there hope for its revival on a basis of modern democracy, modern nationality, and modern educated opinion? This is the crucial and indeed unanswerable question. Civilized nations must learn to agree—pledge themselves, as Professor Gilbert Murray says, to make collective war upon the peace-breaker—or else perish.

Frederick William Faber in his masterpiece *The Creator and Creature* speaks of a "new fashion of an old sin"—the forgetfulness, rather than denial of God. It is a wonderful chapter that wherein a fashion which was "new" more than half a century ago, but just now seems more than ever in vogue, is portrayed. "How little has religion to do with questions of peace and war!" exclaims Faber. "We go to war to avenge an offence, or to push an interest, or to secure a gain, or to cripple a hostile power, as if there was no God of Hosts. We do not ask ourselves whether it is God's will that there should be such a war. The whole action of diplomacy is as if there were no special Providence, and as if God had retired from the management of the world and we must take up the reins which He has let fall from His wearied grasp. Since the balance of power was substituted for the central unity of the Holy See we have come more and more to act as if the world belonged to us and we had the management of it and were accountable to none" The political writers whose views are collected in the present symposium of peace proposals would no doubt think Faber's complaint over the ignoring of the Creator in the affairs of nations extremely naïf—not seeing that the *naïveté* is all on their side. None the less, one cannot but applaud the earnestness and zeal manifested by the writers of these papers. Internationalism is doubtless the way to enduring peace, but the "Concert of Nations" will never be established until the concert of the individuals composing the nations be attained; until men return to the fundamental law of their nature—the law of love.

> "What might be done if men were wise,
> What glorious deeds, my suffering brother—
> Would they unite in love and right,
> And cease their scorn of one another!"

But reason as well as universal experience demonstrates that union in "love and right" demands union on the essential truths concerning the nature, origin and destiny of man, truths which Christianity alone teaches with certainty. Is such a union possible? Humanly speaking, no. What then? But these are platitudes.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

HEAVEN OPEN TO SOULS. Love for God Above All Things and Perfect Contrition Easy and Common in Souls Resolved to Avoid Mortal Sin. By the Rev. Henry Churchill Semple, S.J., Moderator of the Theological Conferences of the Archdiocese of New York, Chaplain of Fordham University. Benziger Brothers, New York. 1916. Pp. 567. Price, $2.00 *net*.

GOD AND MAN. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S.S. Authorized translation. Vol. II: Man. P. J. Kenedy & Sons, New York. 1916. Pp. 343. Price, $1.50 *net*.

FIRST COMMUNION CATECHISM. With Story and Picture. Baltimore Text. Adopted for the Diocese of Helena. The Right Rev. Victor Day, Catholic Hill, Helena, Montana. 1914. Pp. 48. Price: cloth, $0.45; leatherette, $0.20.

AN ALTAR WREATH. By the Rev. Joseph Gordian Daley, author of *A Cassock of the Pines*. Thos. J. Flynn & Co., Boston. 1916. Pp. 312. Price, $1.25 *net*.

PHILOSOPHICAL.

INTRODUCTION TO ECONOMICS. By Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America, Washington, D. C. The Macmillan Co., New York. 1916. Pp. 259. Price, $1.00.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Together with an Appendix consisting of some of his shorter pieces. Translated from the original Latin, French, and German, with Notes by Alfred Gideon Langley, A.M. (Brown). Second edition. Open Court Publishing Co., Chicago and London. 1916. Pp. xix—861.

SAINTS' LEGENDS. By Gordon Hall Gerould, Professor of English in Princeton University. (The Types of English literature. Edited by William Allan Neilson.) Houghton Mifflin Co., Boston. 1916. Pp. ix—393. Price, $1.50 *net*.

HISTORICAL.

DIARY AND VISITATION RECORD OF THE RIGHT REV. FRANCIS PATRICK KENRICK, Administrator and Bishop of Philadelphia, 1830-1851; later Archbishop of Baltimore. Translated and edited by permission and under the direction of His Grace the Most Rev. Edmond F. Prendergast, Archbishop of Philadelphia. 1916. Pp. 298. Printed for private distribution.

FROM CONVENT TO CONFLICT. A Nun's Account of the Invasion of Belgium. By Sister M. Antonia, Convent des Filles de Marie, Willebroeck, Province of Antwerp, Belgium. John Murphy Co., Baltimore. 1916. Pp. 179. Price, $1.00.

THE FACTS ABOUT LUTHER. By the Right Rev. Monsignor Patrick F. O'Hare, LL.D., author of *Mass Explained* and *Devotion to Saint Antony*. Preface by the Rev. Peter Guilday, Ph.D. Fr. Pustet & Co., New York and Cincinnati. 1916. Pp. 367. Price, $0.25.

THE RISE OF ECCLESIASTICAL CONTROL IN QUEBEC. By Walter Alexander Riddell, Ph.D., Director of Social Surveys for the Methodist and Presbyterian Churches in Canada. (Vol. 74, No. 1, *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1916. Pp. 196. Price, $1.75.

MISCELLANEOUS.

CUPID OF CAMPION. By Francis J. Finn., S.J., author of *Tom Playfair, Percy Wynn, Harry Dee, Claude Lightfoot*, etc. Benziger Bros., New York. 1916. Pp. 232.

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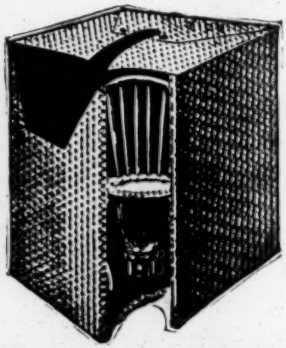

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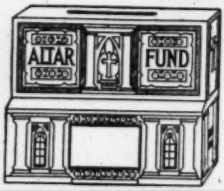

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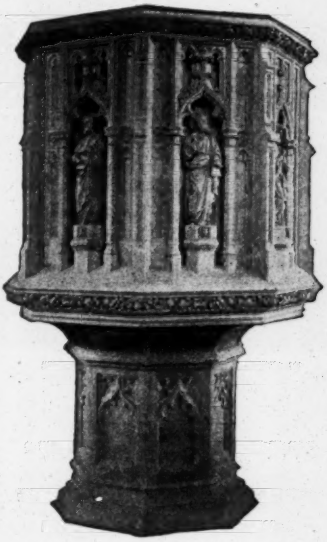

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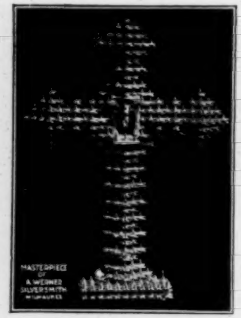

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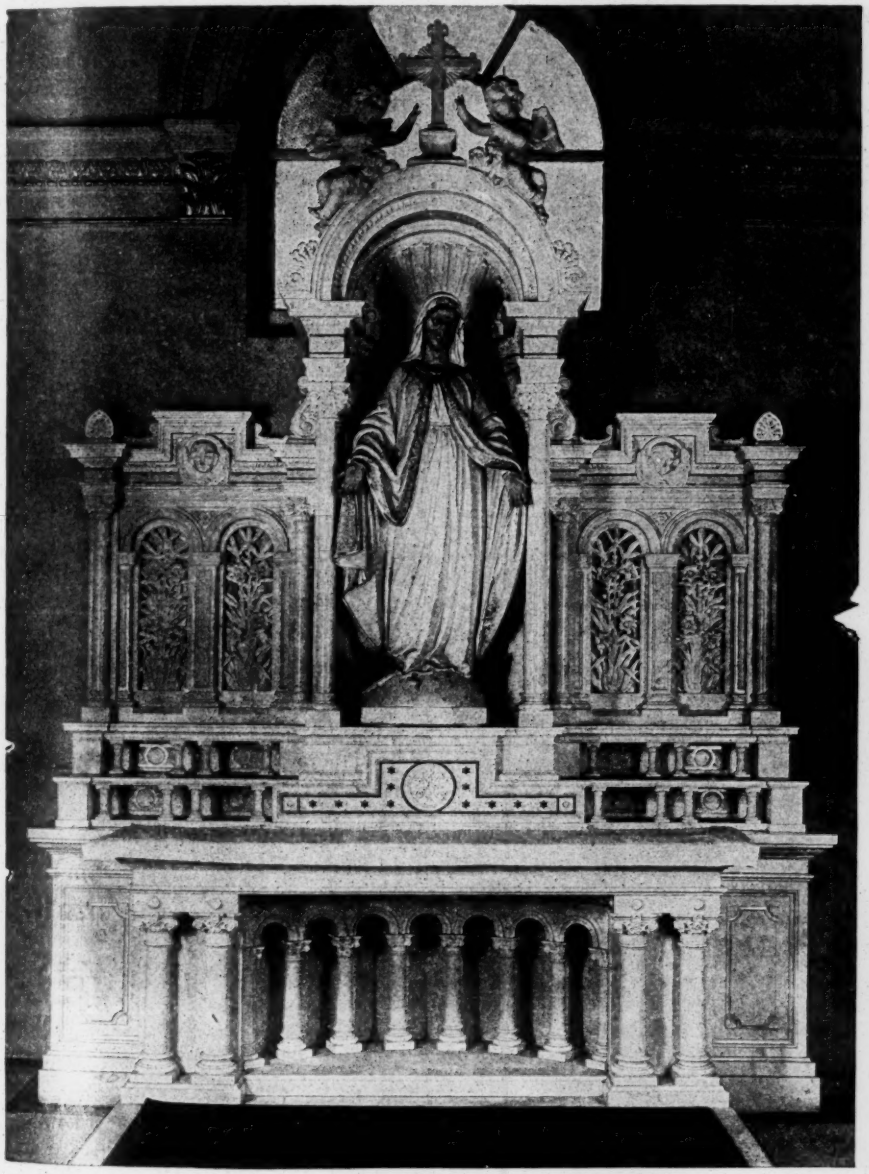

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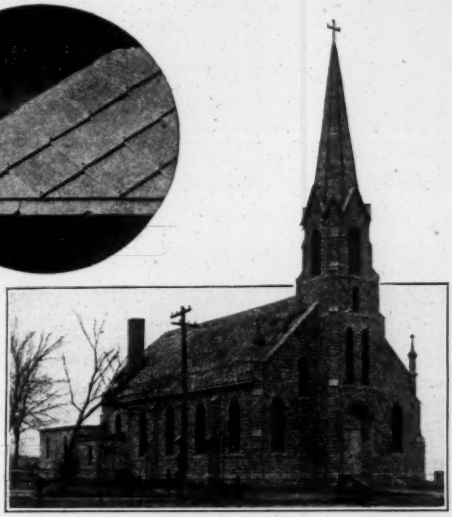

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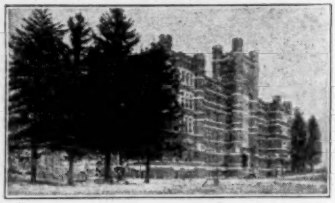

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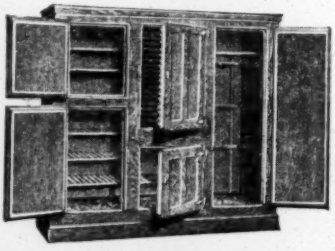

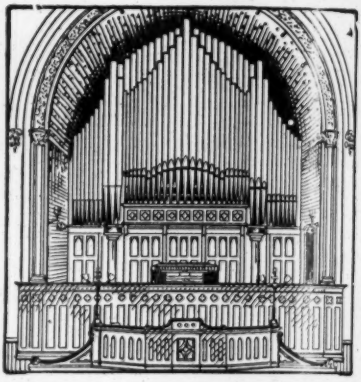

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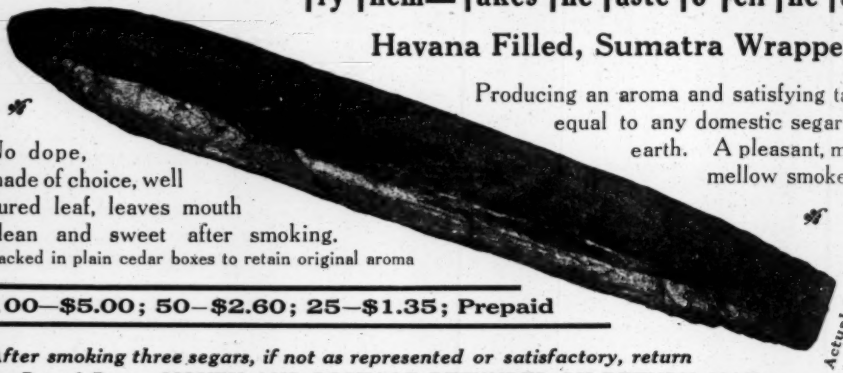

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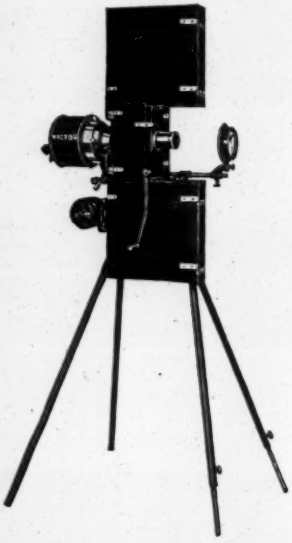

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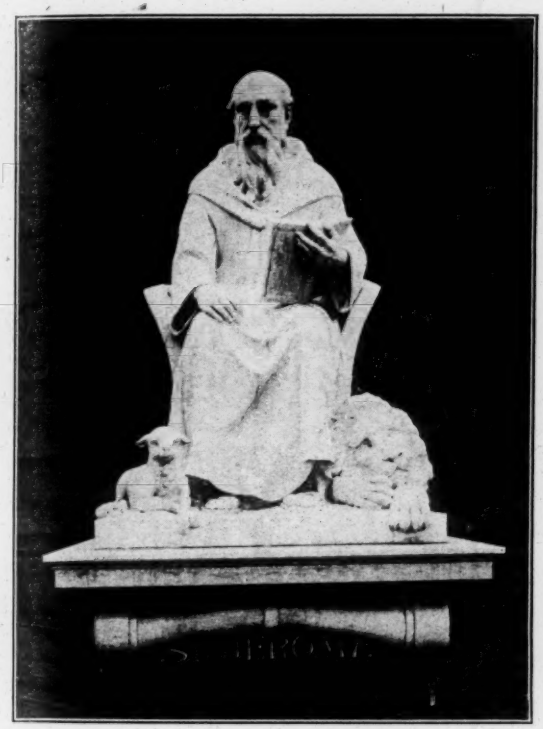

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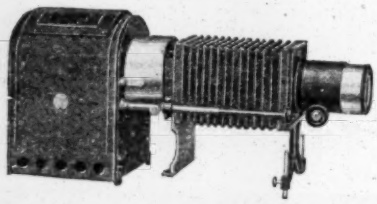

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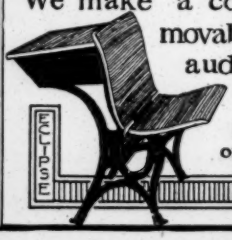

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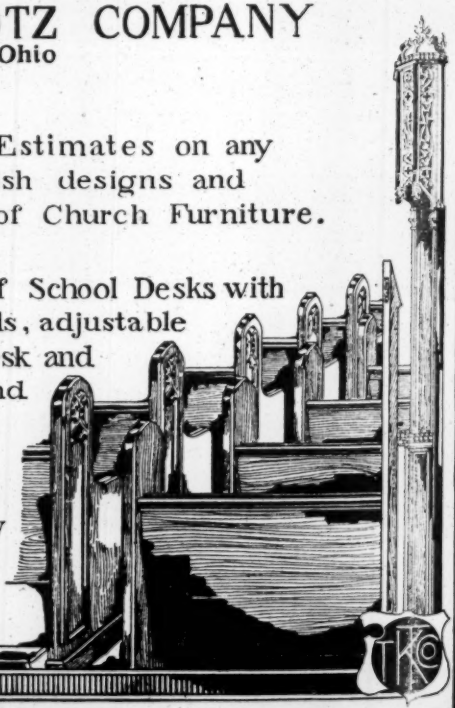

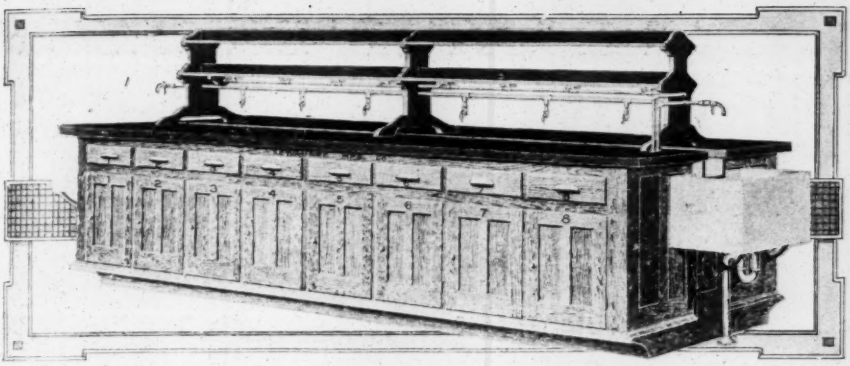

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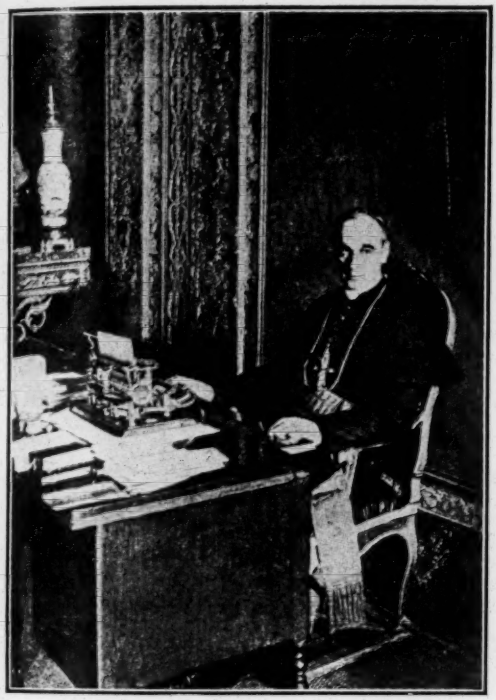

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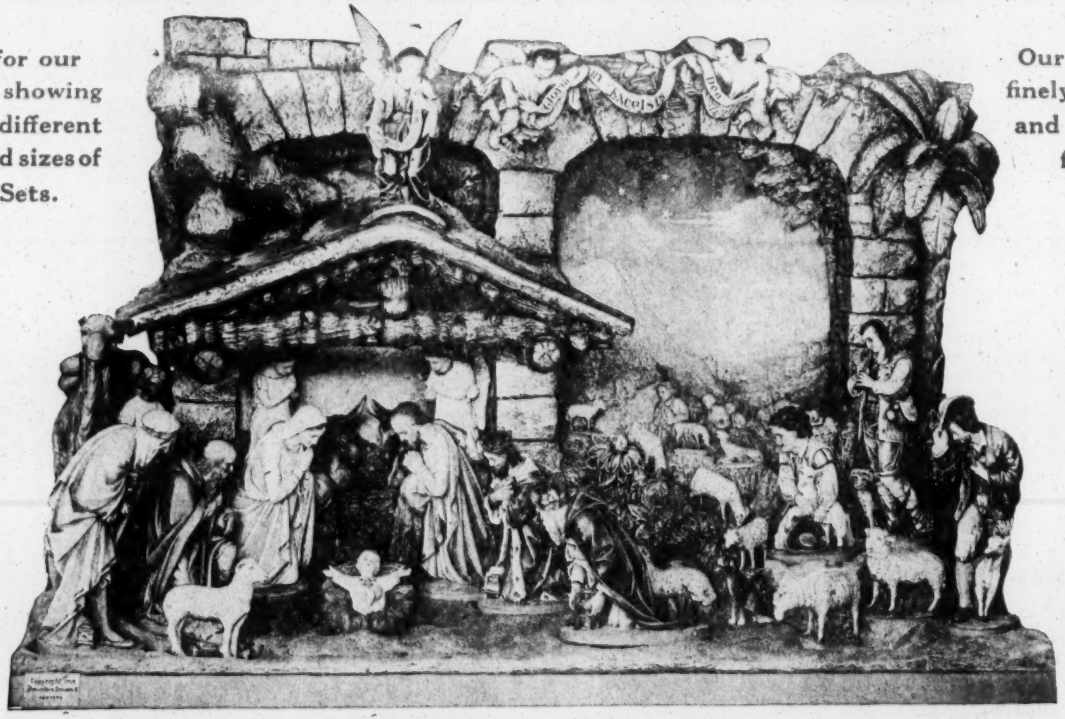

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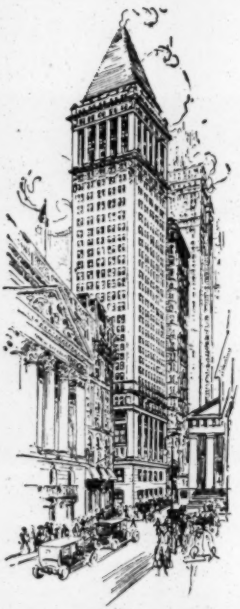

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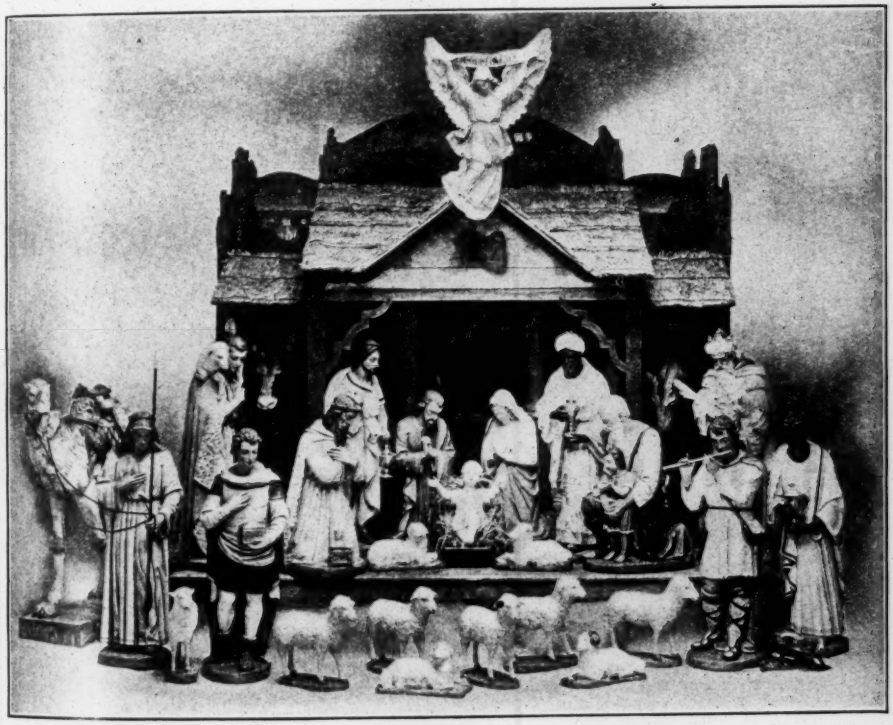

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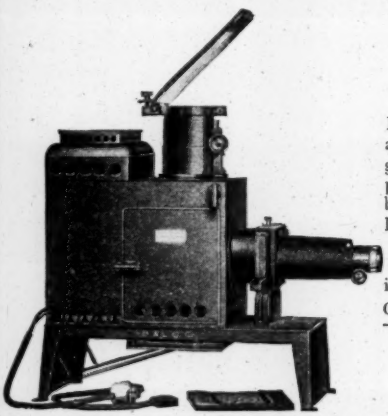

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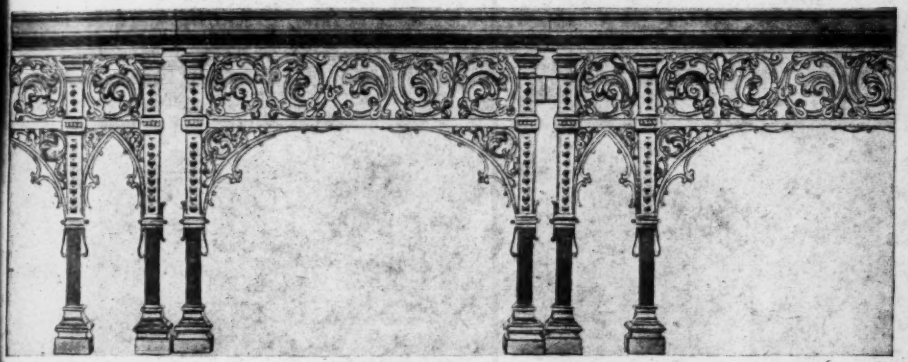

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